A NECESsary Doctrine and erudition for any Christen man, set forthe by the kynges maieste of England. &c.

Psal. xix.

LORDE preserue the kyng, and heare vs whan we call vpon the.

Psal. xx.

LORDE in thy strength the kyng shall reioyse, and be merueious glad thrugh thy saluacion.

1543.

¶ The contentes of this boke.

¶ The declaracion of Fayth.

The articles of oure belefe, called the Crede.

The seuen sacramentes.

The .x. Commaundementes of almyghty God.

Our LORDES prayer, called the *Pater noster.*

The salutacion of the Aungell called the *Aue Maria.*

An article of free wyll.

An article of iustificacion.

An article of good workes.

Of prayer for soules departed.

BRITISH MUSEUM

HENRY THE EYGHT

BY THE GRACE OF GOD KYNGE of Englande, ffrance, & Irelande, defendour of the fayethe, & in earth of the churche of Englande and also of Irelande supreme head, vnto all hys fayethful and louyng subiectes sendeth gretyng.

LYke as in the time of darkenes & ignoraũce, fyndyng our people seduced and drawen from the truthe by hypocrisye & superstition: we by the helpe of God & his worde, haue trauayled to purge & clēse our realme from the apparaunt enormities of the same, wherein by openyng of Goddis truthe, wyth settyng forthe and publyshyng of the scriptures, our laboures (thankes be to God) haue not ben voyde and frustrate: So nowe perceauynge, that in the tyme of knowledge, the deuyl (who ceaseth not in all tymes to vexe the worlde) hathe attented to returne agayne (as the parable in the gospel sheweth) into the houle purged and clensed, accompanyed wyth seuen worse spirites, & hipocrisye and superstition beynge excluded

& put awaye, we fynde entred into some of oure peoples hartes, an inclinacion vnto sinister vnderstandyng of scripture, presumpcion, arrogancy, carnall liberte, and contencion, we be therefore constrayned for the reformacion of them in tyme, & for auoydyng of such diuersite in opinions, as by the sayd euyll spirites myghte be ingendred, to sette fourthe wyth the aduyse of oure clergy suche a doctrine & declaracion of the true knowledge of God and hys worde, wyth the principall articles of our religion, as whereby all men maye vnfoldedly be led and taught the true vnderstandyng of that, which is necessary for euery christen man to know, for the ordering of hymselfe in this lyfe, agreable to the wyll and pleasure of almyghty God, whiche doctrine also the Lordes bothe spirituall and temporall, with the nether house of our Parliament, haue bothe sene, and lyke very wel. And for knowledge of the order of the matter in this boke contayned, for as muche as we knowe not perfectly God, but by Faythe, the declaracion of faythe occupyeth in thys treatyse the fyrst place. Wherunto is nexte adioyned the declaracio of the articles of our Crede, conteinyng what we shulde beleue. And incontinently after them foloweth the explication of the seuen sacramentes, wherin God ordinarily worketh, & whereby he participateth vnto vs hys speciall giftes and graces in this lyfe. Whyche matters so digested and set forthe with simplicite

Faythe.

The crede.

The sacramentes.

plicite & playnnes, as the capacities and vnderstandynges of the multitude of our people maye easely receaue and comprehend the same: There foloweth conuenientlye the declaracion of the .x. commaundementes, being by God ordeined the hyghe waye, where in ethe man shulde walke in this lyfe, to fynysshe fruitefully his iorney here, and after to rest eternally in ioye with him. Whiche because we can not do of our selfe, but haue nede alwayes of the grace of God, as wythout whome we can neyther continue in thys lyfe, ne wythout hys speciall grace doo any thynge to his pleasure, whereby to attayne the lyfe to come: we haue after declaracio of the cōmaundementes, expouded the .vii. peticions of our Pater noster. wherin be contayned requestes and suites for all thynges necessary to a Christen man in thys presente lyfe, wythe declaracion of the Aue Maria, as a prayer contaynyng a ioyfull rehersall, and magnifyeng of God in the worke of the incarnation of Christ, whiche is the ground of our saluacion, wherin the blessed virgyne oure Lady, for the aboundaunce of grace, wherwythe God endued her, is also wythe this remembrance honoured and worshypped. And for asmoche as the heades and lenses of our people haue bene imbusied, and in these dayes trauayled wyth the vnderstandyng of Free wyll, Justificatio, Good workes & Prayng for the soules departed. We haue by the abuse of our clergy, for the pur-

The commaundementes.

The Pater noster.

The Aue.

Free wyll. Justification.

Good wor-
kes.
Prayer for
soules.

gation of erronious doctrine, declared and
set forth openly, playnely, & wythout ambi-
guitie of speche, the mere & certayne truth of
them. So as we verely trust that to knowe
God, and howe to lyue after his pleasure,
to the atteynyng of euerlastynge lyfe in the
ende, this boke conteynethe a perfecte & suf-
ficient doctrine, grounded and established in
holy scriptures. Wherfore we hartely exhort
oure people of all degrees wyllyngly & car-
nestly bothe to read and prynte in theyr har-
tes the doctrine of this booke, considerynge
that God (who as saint Paule sayth, distri-
buteth and deuideth to hys churche his gra-
ces distinctly) hath ordered some sorte of me
to teache other, and some to be taught, that
all thynges shulde be done semely and in or-
der, and hathe beautifyed and set forthe by
distinction of ministers and offices the same
churche: And considerynge also that for the
one parte whyche shoulde teache other, is
necessary not only knowledge, but also lear-
nyng and cunnynge in the same knowledge,
wherby they maye be hable conuenientlye to
dispense and distribute to theyr audiēce the
truthe of God, accordyng to theyr cunnyng
for the edificacion of other, and by true ex-
posicion of the scriptures accordynge to the
apostolical doctrine receaued and mayntay-
ned from the begynnyng, and by conferring
and declaracion of them, to conuince, refell,
and reprone all errours and vntrouthes set
forthe to the contrary, & finally be also able

to gyue

to gyue an accompt, as saynt Peter saythe, of that they professe: It must be agreed thā that for the instruccion of this parte of the church, whose office is to teach other, the hauyng, readyng, & studieng of holy scripture, both of the olde & new Testamēt, is not only cōueniēt, but also necessary: But for the other part of ẏ church ordined to be taught, it ought to be demed certenly, that the redyng of the olde & newe Testament is not so necessary for al those folkes, that of duty they oughte to be bounde to reade it, but as the Prynce and the polecye of the realme shall thynke conuenient, so to be tollerated or taken from it. Consonant wherunto the politike lawe of our realme hath now restrayned it from a great meyny, estemyng it sufficient for those so restraynedde, to heare and truly beare awaye the doctrine of scripture, taught by the preachers, and so imprynt the lessons of the same, that they maye obserue and kepe them inwardly in theyr harte, and as occasion seruethe, expresse them in theyr dedes outwardly, wherby they may be partakers of that blysse, whyche the gyuer of blyssednes our sauiour Christ spake of and promised to suche, saying: Beati qui audiunt verbum Dei, & custodiunt illud. Luc. xi.
Blessedde be they that heare the true doctrine of God, and kepe it, which is the true sense of that texte. Wherfore we exhort and desyre all oure louynge subiectes, that they

prayenge to God for the spirite of humilite, do conforme them selues as good scholers and learners ought, to heare & beare awaye as afore, and wyllyngly to obserue suche order, as is by vs and oure lawes prescribed, and to rede and beare well awaye the true doctrine, lately by vs and oure clergy sette forthe for theyr erudicion, wherby presumption and arrogancye shall be withstanded, malyce and contencion expelled, and carnall libertie refrayned and tempered, & disdayne clearely remouedde and taken awaye. So as endeuouryng oure selues to lyue quietly and charitably togyther, eche one in hys vocacion, we shall be so replenyshed wyth manyfolde graces and gyftes of God, that after this lyfe we shal reygne in ioye euerlastyng, wyth the only head of the vniuersall catholyke churche oure sauioure and redemer Iesus Christ.

Amen.

Faythe

For as moche as in thys booke, whyche is sette forth for the institucion and erudicion of the cõmon people, the articles of our fayth haue the fyrst place, it is very necessary before we enter into the declaration of the sayd articles, somethyng to entreat of faythe, to the intent that it maye be knowen, what is ment properly by the word Faythe, as it is appertaynynge to a christen man, who by faythe is partaker of Goddes benefites by CHRIST. And although

Fayth be diuerselp taken in ſcripture, it ſhal be ſufficient to entreate here, of two kyndes or acceptions of the ſame.

Faythe in the fyrſt acception, is conſydered as it is a ſeuerall gyfte of God, by it ſelfe diſtincte from hope and charite, and ſo taken, it ſignifyeth a perſuaſion and beleſe, wrought by God in mannes harte, wherby he aſſenteth, graunteth, and taketh for true, not only that God is, whiche knowledge is taught and declared by the meruelous wor-kes of the creation of the worlde (as ſaythe
Rom. i. ſaynt Paule in the Epiſtle to the Romaines) but alſo that all the wordes and ſayinges of God, whiche be reueledde and opened in the ſcripture, be of moſte certayne truthe and infallible verite. And further alſo, that al thoſe thynges, whiche were taught by the apoſtles, and haue ben by an whole vniuerſale conſent of the churche of Chriſte, euer ſythe that tyme, taught continually and taken alwayes for true, ought to be receaued, accepted & kept, as a perfecte doctrine apoſtolike. And this is the fyrſte acception of Faythe, whiche man hath of God, wherin man leaneth not to hys owne naturall knowledge, which is by reaſon, but leaneth to the knowledge atteyned by fayth, wythout the which Faythe, we be ignorant and blynde, and can not vnderſtande, accordyng as the Prophet
vii. iuxta ſept. Eſaie ſayeth, Niſi credideritis, non intelligetis, Onleſſe ye beleue, ye ſhall not

vnder-

vnderstande. And this fayethe is the begynnyng, entrie, and introduction vnto all christen religion & godlynesse. For as S. Paule sayeth: he that commethe to God, muste beleue that he is, and that he is a rewarder vnto them, whiche seke to please hym. And this fayth, although it be the necessary begynnyng of all ryghteousnes, yet if it procede not further, to Hope and Charitie, it is called in scripture a dead Fayth, bycause it is voyde & destitute of the lyfe and efficasy of charite. Heb.xi.

Fayethe in the seconde acception is consydered as it hathe hope and charite annexed and ioyned vnto it: And fayth so taken, signifyeth not only the beleefe and persuasiō before mencioned in the fyrst acception, but also a sure confidence and hope, to atteyne what so euer God hathe promised for Christis sake, and an harty loue to God, and obedience to hys cōmaundementes. And thys fayethe is a lyuely fayth, and worketh in mā a ready submission of hys wyll to Goddes wyl. And this is the effectual fayth that worke the by charite, whiche saynt Paule vnto the Galathians affirmeth to be of value & strēgth in Christ Jesu. By this fayth, Abraham, not knowyng whyther he shoulde go, went out of hys countrey, and dweite in the lande of behestе, as in a straunge lande, looking and trustynge for a cytie founded and buylded by almyghty God. Galat.v. Heb.xi.

By

By this faythe also, he was ready to offer vp hys only begotten sonne Isaac whan he was tempted, in whom he loked for the promyse, nothyng doutyng, but that God was able to rayse hym vp agayne from deathe. And this wyse is Faythe taken in the moost parte of the examples, whyche be recited of sayntPaule in the eleuenth chapiter of hys epistle to the Hebrues. And thys Fayth euery christen man professeth and couenaūteth to kepe, whan he receaueth the Sacrament of baptisme.

FOr declaration wherof, it is to be noted, that all promises of God, made to man after the falle of Adam, for Christis sake, be made

be made vnder thys condition, that manne shoulde beleue in God, and wythe the grace of God, giuen for Christ, endeuoure hymselfe to accomplyshe Goddes cõmaundementes. The churche (therfore entendyng that man shulde alwayes haue in mynde, how the promyses of God be made vpon condition, and without kepyng of the condition, no man is partaker of Gods promises) hathe taught and ordeyned, that men before they receaue baptisme, shall promyse and couenaunte to fulfyll the sayde condition, and to forsake the deuyll and the worlde, and to serue only God. And of this especiall couenaunt, wherby man byndeth hymselfe to God, he is called in Latin Fidelis, Faythfull, and he that neuer made the same couenaunt, or after he hathe made it, renounceth and refuseth the same, is calledde among Christenne menne Infidelis, Unfaythfull or Heathen.

And bycause God hathe made promyse and couenaunt with man (as is before declared) whych, we must moost assuredly beleue, that God wyll obserue and kepe, and is euer in all hys wordes and promises, moost true, moost iust, moost constant: therfore God is called (as he is in dede) faythfull to man, & kepeth and obserueth hys faythe, that is to saye, hys promyse to manne, requiryng that man shoulde lykewyse kepe hys faythe and promyse towardes hym.

NOwe of that whiche is before sayde, it

is

is manifest, that fayth (as it is taken in the seconde acception) is the perfecte faythe of a true christen man, and conteynethe the obedience to the whole doctrine and religion of Christ. And thus is faythe taken of sayncte Paule, & in other places of scripture, where it is sayde, that we be iustifyed by fayth. In which places men maye not thynke that we be iustifyed by fayth as it is a seuerall vertue separated from hope and charitie, feare of God and repentaunce, but by it is ment Fayth, neither onely ne alone, but wyth the forsayde vertues coupled togyther, conteynyng as it is aforsayde, the obedience to the hole doctrine and religion of Christ.

And here is to be noted, that euery mā, that dothe offende GOD, dothe not loose hys faythe therby. For they that synne by frayltie and sodayne motions (whiche iuste men do not auoyde) and be taught therfore of Christe to saye in theyr Pater noster, Forgyue vs our trespasses, as we forgiue them that trespas agaynst vs: Yet those men so breakyng theyr promyse wyth God, and slackynge in suche care and desyre, as they should haue to please God, neuertheles be not accompted to haue loste theyr faythe therby, yea they also, who after the knowe-ledge of God, fall into deadly synne aduisedly, as they that commit murther, adultry, & other abhominacions, & so fall from fayth,

as it

as it is taken in the seconde acception, and be therfore out of the state of grace and fauour of God for the tyme, yet doo not these men fall from faythe, as it is taken in the fyrst acception, that is to saye from certayn and assured knowledge of God and his doctrine. And therfore the gospel speaketh of a seruaūt, that knoweth the wyll of his Lord, and dothe it not. And sayncte James in hys Epistle sayethe, that Fayth maye remayne without charite. Wherfore a transgressour of the lawe of almyghty God, after baptisme, kepeth styll a remorse of conscience, and the lyght of knowledge by faythe, wherby he seeth the remedyes, howe to atteyne remission of synne, and by a speciall gyfte of further grace is moued to vse the same remedies, and so by faythe walkethe the wayes ordeyned to atteyne remission of synnes, as in the sacrament of penāce shal be declared. Luc.xii. Iacob.ii.

THus we haue shewed two acceptiōs of faythe, and declared, that the fayth of knowledge maye remayne in hym that hath fallen from faythe, after the seconde acception. But whether there be any special particular knowledge, whyche man by faythe hathe certenly of hymselfe, wherby he maye testify to hym selfe, that he is of the predestinates, whyche shall to the ende persevere in theyr callyng, we haue not spoken, ne canne not in scripture ne doctours fynde that any suche Fayth canne be taught or preached.

Truthe

Iacob. ii. Truthe it is, that in the sacramentes instituted by Chryst, we maye constantly beleue the woorkes of God in them, to our presente comforte and application of hys grace and fauor, wythe assurance also, that he wyl not fayle vs, yf we fall not from hym. Wherfor so continuing in the state of grace with hym, we maye beleue vndoubtedly to be saued. But for as moche as our owne frayltie and noughtines, oughte euer to be feared in vs, it is therfore expedient for vs to lyue in continuall watche, & continuall fyght wyth our enemies, the dyuell, the flesche, and the worlde, and not to presume to muche of our perseuerance and contynuaunce in the state of grace, whyche on oure behalfe is vncertayne and vnstable. For although Goddes promyses made in Chryst be immutable, yet he maketh theym not to vs, but wythe condition, so that hys promyse standyng, we maye yet fayle of the promyse, bycause we kepe not our promise And therfore yf we assured ly reckon vppon the state of our felicitie, as grounded vpon Goddes promise, and doo not therwith remember, that no man shalbe crowned, onles he lawfully fyght we shall not triumphe before the victory, & so looke in vayne for that whyche is not otherwyse promysed, but vnder a condition. And this euery christen man must assuredly be-

lent

¶ The Crede or. xii. artic-
cles of the chriſten fayth.

i. Beleue in God the father almyghtye, maker of Heauen and earthe.

ij. And in Jesu Chryst hys onely sonne our LORDE.

iij. Whiche was conceyued by the holy Ghoste, borne of the virgin Mary:

iiij. Suffred vnder Ponce Pylate, was crucified, dead, buryed & descended into hell.

v. And the thyrde daye he rose agayne from death.

vi. He ascended into heauen, & sytteth on the right hand of God the father almyghty.

vij. Fromme thense he shall come to iudge the quycke & the deade.

viij. I beleue in the holy Ghoste.

The

The holy catholyke churche. ix.
The communion of Sayntes: x.
The forgyuenes of synnes.
The resurrection of the body. xi.
And the lyfe euerlastyng. Amē. xii.

Here folowe certayne notes for the better vnderstandynge of thys Crede.

FIrste it is to be noted, that al and singular the xii. articles, contayned in thys Crede, be so necessary to be beleued for mans saluacion, that who so euer wyll not constantly beleue them, or wyl obstinately affirme the contrary of them, can not be the very members of Christ, and hys espouse the churche, but are very infidelles or heretykes, and members of the dyuel, wyth whome they shall be perpetually damned.

Secondly it is to be noted, that all true christen men ought and must moste constantly beleue, mayntayne and defende all those thynges to be true, whiche be compyle

bended in this Crede. and in the other two Credes, wherof the one is vsed to be sayde at Masse, and is approued by the auncient general counceiles, and the other was made by the holy manne Athanasius: And also all other thynges whyche be comprehended in the hole body and canon of the Byble.

Thyrdly that all true christen menne ought and must not onely repute, take and holde all the sayde thynges for the moste holy, moste sure, and moste certayn & infallible truthes of Gods worde, and suche as neyther ought ne can be altered or conuelled by any contrary opinion or authoryte: but also must take and interpretate all the same thinges, accordyng to the self same sentence and interpretacion, whyche the wordes of scripture do signify, and the holy approued doctours of the Churche do agreably intreate and defende.

Fourthly that all true christen men ought and must vtterly refuse and cõdemne all those opinions contrary to the sayde xii. articles of our Crede, whiche were of longe tyme paste condẽned in the. iiii. holy coũceils, that is to saye, in the councel of Nece, Constantinople, Ephese, & Calcidonense.

The

¶ I beleue in God the father almyghty, maker of heauen and earth.

FOR THE playne vnderstandyng hereof, euery materiall worde of thys article shalbe declared hereafter. And fyrst we must know that God is a spirituall and an inuisible substance, or nature, of infinite power and eternall wythoute begynnyng or endyng, & of incomprehēsible knowledge, wysedome, goodnes, iustice, and mercye, and that there is but one very God, thre persons, the father, the sonne, and the holye Ghost, and that these thre parsonnes be not God

thre Goddes, but all one GOD, one nature, one substance, all one euerlastyng essence or beyng, and all lyke and equall in might, power, wysdome, knowledge, ryghteousnes, & all other thynges belongyng vnto the deitie. And that besyde or without thys God, there is none other God.

Father. Moreouer we must know that God the father is the fyrste personne in Trinitie, and Father of hys only begotten sonne, the seconde personne in trinitie, and that he dyd begette hym of hys owne substance, by eternall generation, that is to saye, by generatiō that neuer had begynnyng.

And where this article conteineth, that God the father is Almyghty, it is as moche to saye, as that he maye do all thynges that he wyll, in heauē and in earth, and nothyng is to hym impossible, and that his godly power and myght excelleth infinitely, and incomparably all other powers, in heauen, earthe and helle: so that all other powers, whych be in heuen, earth or hell, be nothyng as of them selues, but haue all theyr myght, force and strengthe of hym, and be all subiecte vnto hys power, and can not resist or lette the same. And although God be omnipotent, and of infinite power, yet he is not author or worker of any synne: for whan so euer any synne is done by any creature, the same is wrought by the malice of the deuyl, or freewyll of man, onely by the sufferaunce

and

& permission of God, & not by the workyng & power of god, in styryng vp, furthering or assisting the malice of ẏ euil thought or dede.

Thys article cōtayneth further that God the father almyghty, dyd at the begynnyng create, fourme and make of noughte, heauen and earthe, and all thynges visible, and inuisible, and that he dyd gyue vnto thē all theyr power and myghte, and so he dothe from tyme to tyme continually preserue, gouerne, susteyne and mayntayne the whole worlde, & all creatures therin, by hys onely goodnes and hyghe prouidence, in so moche that wythoute his continuall workynge, no thyng shulde be able, any whyle to continue.

And for the more euidente and playne vnderstandyng of the fyrst parte of this article, whiche is, I beleue in God, it is to be noted, that we must not only beleue stedfastly that God is, and that he is true in all his wordes and promises, and that he is omnipotent, and creatour of heauen and earthe, and so forthe but we must also wythe thys our belefe, loue God, and cleaue onely vnto hym, and that wythe all our harte & power, and so continewe and dwell styll in hym, by loue. It signifieth also that we muste obey vnto hys wyll, as well in all oure inwarde thoughtes and affections, as also in all our outwarde actes and dedes, & that we muste abhorre all vice, and not wyshe or desyre of GOD any euyll or vngodly thynge. It sig-

nifyethe also, that we muste constantly betake and committe our selues, and all ours holely vnto GOD, and fyxe all our whole hope, trust and confidence in hym, and quiet oure selues in hym, beleuyng perfectely and assuredly that he wyll in dede shewe no lesse goodnes, loue, mercy, grace, and fauour vnto vs, than he promisethe by hys worde to do wythe vs, vsynge oure selues as afore is sayde.

THYS manner of beleke we ought to haue in no creature of God, be it neuer so excellent, but in God only: and therfore in this crede, the sayde manner of speakyng, I beleue in, is vsed only in the thre articles, which cõcerne the thre persons in Trinite, that is, the Father, the sonne, and the holy Ghoste.

The

¶ And in Jesu Christ hys
onely sonne our Lorde.

The seconde article.

FOR THE vnderstādyng of this seconde article, it is to be knowen, that Jesus Chryst is the only begottē sonne of almyghty God the father, & that he was begotten of hys godly nature and substaūce eternally, and that he is very god, the same substance wyth God the father, and the holy ghoste, vnto whom he is equal in al thinges of the godhead. And although we chrysten men, maye be called the chyldren of god by adoptiō and grace, yet only our sauiour Jesus Chryste is God the fathers sonne by nature.

WE muste knowe also and beleue, that Jesus Chryst, was eternally preordened and appoynted by the decre of the hole Trinite to be our LORDE, and to redeme & bryng vs from vnder the dominion of the dyuell, and synne, vnto his kyngdome, lordeshyp & gouernaunce, and therfore is worthely called, Jesus, that is to saye, sauiour: & Chryst, that is to saye, annoynted kyng and preste, and LORDE, that is to saye, redemer, and gouernour, for he hathe done and fulfylled for all mankynde the very office bothe of a preste, and of a kyng, and LORDE. Of a preste, for as muche as he hathe made sacrifice & oblacion on the crosse, in that he there wyllyngly suffered his naturall bodye to be slayne, & his bloud to be shed for remissiō of syn, and so was both the preste & the sacrifyce it selfe. And of a kynge and LORDE, in that

in that he hathe lyke a mooſt myghtye conquerour, ouercome and vtterly oppreſſed his enemies, and hath ſpoyled them of the poſſeſſion of mankynde whiche they wanne before by fraude and decepte, by lyeng & blaſphemyng, and hathe brought vs nowe into hys poſſeſſion and dominion, to reigne ouer vs in mercy, lyke a mooſt louyng LORDE and gouernour. And therfore in this article we call hym our LORDE.

And althoughe this worde Dominus, diuers tymes is tranſlated into oure Engliſhe tonge, the LORDE, and the place & circumſtance of ſcripture oftentymes requireth the ſame, yet among vs chriſten men, in our cõmon ſpeche, when we ſpeake of Chriſt and call hym LORDE, it is mooſt mete & conuenient, that we call hym our LORDE, to ſignify and admonyſhe vs, that we be his peculiar people, redemed by him, and deliuered from the dominion & the captiuite of the deuyll, and be made hys owne proper & obedient ſeruantes, after whych ſorte, the Heathen people (becauſe of theyr infidelite) be neither hys ſeruantes, ne pertakers of hys benefites, and therfore can not ſaye and call hym (as chriſten men do) Oure LORDE.

Luc.i. Luc.ii.

¶ Which was conceiued by the holy Ghoſt, borne of the virgin Mary.

FOR declaracion of thys article, ye ſhall vnderſtande, that when the tyme was come, in the whiche it was before ordeined and appoynted by the decre of the hole Trinitie, that mankynde ſhoulde be ſaued and redemed, than the ſonne of God, the ſeconde perſon in Trinite, and very GOD, deſcended from heauen into the worlde, to take vpon hym the very habite, fourme and nature of manne, and in the ſame nature to ſuffer hys glorious paſſion for the redemption and ſaluacion of all mankynde.

And for further declaracio hereof, it is

to

to be considered, that before the commyng of Christ, mankynde was so blynded & drowned in synne, that the true knowledge of god was euery where in the worlde forgotten, and his lawes broken, not only by the gentiles in all other nacions, but also by the Jewes, the chosen people of GOD, to whome God had by hys seruant Moyses gyuen his lawes, wherby they myght knowe howe to auoyde synne and please hym: & where those lawes gyuen by GOD, were often by them transgressed, yet almyghtye God dyd from tyme to tyme, sende to them his Prophettes inspired wythe his holy spirite, bothe to admonyshe them of theyr synnes, and to teache them howe they shoulde truely vnderstande and obserue the sayde lawes, gyuen by hys seruant Moyses. After the whiche admonitions many times so gyuen by the Prophettes, and nothyng regarded, almyghtye God of his infinite goodnesse, & inestimable mercy, for the loue that he bare to mankynde, dyd sende at the laste into the worlde hys ouely begotten sonne, beyng hys eternal wysdom, by whome in the begynnynge he dyd create heauen and earthe, and all creatures in thē, to take vpon hym mannes nature, for to redeme mankynde, and to teach the world the truthe of his lawes, and by what means the worlde myghte by faythe to be gyuen to hys wordes & doctrine, amende theyr lyues. and atteyne to come to the lyfe in heauen followyng him in his doctrine, who was ẏ Way,
to

to come to the father, the Truthe, to attayne the knowledge of the father, and the Lyfe it selfe, wherin he shoulde finally lead them, to come vnto the father, vnto whome God the father cõmaundyng the worlde to gyue full credence, sayd to all menne, Ipsum audite, Mat. xvii. heare hym.

Wherfore the sayde sonne of god. in ỹ wombe of the blessed virgin called Marye, dyd take vpõ him of her very flesshe, nature, and substance, mans nature, & beyng cõceyued by the holy ghost, was borne of her body, and dyd vnite and conioyne togyther the same nature of man, taken of the substaunce of the sayde most blessed virgyn, with his godhead in one persone, with such an indissoluble and inseparable knotte and bonde, that he beynge one persone Iesus Christe, was, is, and euer shal be in the same person, very perfect god, & very perfect mã, which holy worke of ỹ incarnaciõ, was not wrought by the seede of mã, but by the holy ghost in ỹ sayde moste blessed virgin, wout any motiõ of concupiscẽce or spot of sinne, & was accõplished without any violatiõ or detrimẽt vnto ỹ virginite of ỹ blessed virgin saynt Marey, who both in the cõception and also in the byrth & natiuite of our sauiour Iesu Christ her chylde, and euer after reteyned styll her virginite pure and immaculat, and as clere without blotte as she was at the tyme that she was fyrste borne.

The

I Suffered vnder Ponce Pylate was crucyfyed, dead, buried, and descended into Hell.

The fourthe article.

FOR declaracion of thys article, it shall be expedient bryefely to repete the processe, of a great parte of our sauiour Christes lyfe, from the begynnyng, vnto the tyme of his moste glorious passion, with the same passiō also, and the descense of his soule into hel. Wherfore we must vnderstād that Christ very God and mā, after he was conceyued and borne of his blessed mother, waxed & lyued forth here in the worlde, vntyl he came vnto .xxxiii. yere of his age, & that in all this tyme of hys lyfe he suffered and endured for our sakes and our welth, & also for our exāple, moche bodely affliction, moch labour, moche trauayle, moche hōger, thyrst, and pouertie, moche iniury & ignominy, and many other suche miseries and infirmities, as all mortall men be subiecte vnto (synne & ignorance onely except) and so passed ouer all the hole course of hys lyfe euen from his natiuitie vntyll hys death, in suche perfecte obedience vnto the lawes of God and man, accordyng to the wyll of hys father, and in suche perfecte innocencye of lyuyng, that no faute or blame of lyuynge, ne any offence or transgression coulde iustly and truly be layd agaynst hym: and yet the blynde, ignorant, & obstinate Iewes, replete wyth enuy and malyce, as the very membres of the deuyll, by whome they were prouoked & enduced there vnto, laboured continually by all crafte and meanes they coulde, to destroye hym, and at length conspiryng togyther, they toke hym,

lerchyng

serchyng and procurynge false wytnes to ac-
cuse hym, and after they had bette hym, and
spet in hys face, & vsed all the villany they
coulde vnto hym, they bound hym & brought
hym before Pontius Pilatus, beynge than
the chiefe iudge in Jerusalem, vnder the em-
perour of Rome, and there they moost false-
ly accused hym, as a subuerter of the lawes
of God, & as a persone that seduced the peo-
ple, and moued seditiō among them, and as
a traytour agaynst the emperour of Rome,
after which accusations our sayde sauiour
and redemer Jesus Christe was greuously
scourged, by the cōmaundement of Pylate,
and had a crowne of thorne putte vpon hys
head by the souldiours of the garryson, and
was by thē not onely moost spytefully mo-
ked and scorned, but also moost cruelly tor-
mented and afflicted, and after thys he was
at the laste in publyke and open iudgemente
condēned by the sentence of thē sayd iudge,
to be crucified, to the intent he shulde suffer
that kynde of death, whiche among the Je-
wes was euer moost abhorred & detested, &
accōpted to be the moost shameful and cur-
sed of all other: and so according to the sayd
sentence, the souldiours of the garrison cru-
cified hym, that is to saye, they nayled hym
through handes and feete to a crosse, & han-
ged hym vpon the same betwene two theues
vpō a certayne hyl called Caluary, vntyl he
was dead: and after he was thus dead, one
Joseph of Aramathia, beyng one of Christis

disciples, obteyned licence of the sayd iudge to take downe the blessed body of our sauyour Iesu Christ from the sayd crosse, & that done, he and another of Christes disciples, called Nicodemus, wrapped and folded the same body in a cleane syndon, and so layd it and buryed it in a newe graue or sepulchre, which the sayd Ioseph had made of stoone, wherein there was neuer mā buried before. And after he was thus crucified, and deade vpon the crosse, he descended in soule into hel, and loosed the paynes or sorowes thereof, wherwith it was not possible that he shulde be holden, and conquered & oppressed bothe the deuyll and helle, and also deathe it selfe, wherunto all mankynde was condemned by the falle of our forefather Adam into synne.

Actum, ii.

The processe of our sauyour Iesu Christ his lyfe, deathe, buryall, and descense to hell thus declared, it is specially to be noted, & to be beleued for a certayne truethe, that oure Lorde sauioure, in all the tyme of hys moost bytter and grieuous passion, and in suffering hys moost paynefull and cruell deathe, not only indured and sustayned for our redemption all the paynes and iniuries, and all the oppродries and ignominyes, wherwith were done to hym, moost patiently wythout resistence, and lyke an innocent lambe: but also that he dyd wyllyngly and gladly suffer this crosse and thys kynde of deathe for our ensample, that we shoulde followe the steppes of hym,

hym in pacyence and humilite, and that we
ſhoulde beare oure owne croſſe, as he dydde
beare hys and that we ſhould alſo hate and
abhorre all ſynne, knowyng for ſurelie, that
who ſo euer dothe not in his harte, hate
and abhorre ſynne, but rather accöp-
tethe the breache and violation of
goddis commaundemente, but
as a lyghte matter, and of
ſmale weyght and im-
portaunce, he eſte-
methe not the
pryce
and value of the paſſion and death
of Chriſte, accordynge to the
dygnytye and worthynes
thereof.

L.ii.

Matth.xxviii.

Luke.xxiiii.

Mar.xvi.

John.xx.

¶ And the thyrde daye he roſe agayne from deathe.

BY THYS article it apereth, howe oure ſauioure Jeſus Chriſte, after he had conquered & ſpoyled the deuil and hell, he retourned agayne from thens, lyke a moſt myghty kynge and conqueroue, in tryumphe and glorye, and ſo reſumed and tooke agayne hys bleſſed naturall bodye, the thyrd daye after hys ſayd deathe. And ſo doynge, roſe oute of that ſepulcre, in his natural and perfect

perfect manhode, that is to say, in his soule, and in the self same body, which was borne of the virgyne Mary, and dyd hange vpon the crosse. After which resurrection, he was conuersant in the worlde by the space of forty dayes, and dyd eate and dryncke with his apostles and hys disciples, and preached vnto them, and auctorysed them to go forth into the world to manifest and declare, that he was the very Christ, the very Messias, and the very God and man, whyche was promised in scripture, to come to saue & to redeme all those, that beleuyng in hym, ordered themselues, in obeying and folowyng his preceptes and commaundementes accordyngly.

In thys article of resurrection, it is to be noted, that there is nothynge, that can in all aduersite and trouble, be more ioyefull and confortable vnto vs, than the beleefe of thys article, that Christe rose agayne from corporall death to lyfe, and that we shall also do the same. The fayth and beleefe of this (yf we do cõtinue in lyuyng wel) is our victory & tryũphe ouer the deuyll, hell, & death, & a speciall remedy, to put awaye the horror and feare of them, for as moche as hereby we be assured, that as death could not holde Christ, euen so it can not hold vs, which are by a christen fayth, the very members and body of Christe, but that we shall ryse from deathe, and lyue agayne in glorye, wyth hym euerlastyngly, yf we ordre and conforme our

wylie in thys worlde to hys preceptes. And the onely hope therof, shulde make vs not to feare the aduersities in thys worlde, bycause we liuynge as afore, be assured to haue a better and more glorious lyfe after thys, as S. Paule writeth to the Corinthiãs, saying:

1.Cor.xv. If we christẽ mẽ had no hope of other lyfe than this that is presente, than were we the moost myserable of all men. But now Christe is rysen agayne from death. And hath declared thereby, that there is a lyfe after thys lyfe, whyche al christen men hope to come to. Accordynge hereunto sayth saynte Augustine. All the hope of oure faythe standeth in this poynte, that we shal rise againe Thys made the faythfull and good men (of whome S. Paule speaketh to the Hebrues) to refuse to be preserued from bodely death, bycause they loked assuredly for a better resurrection.

Heb.xi.

Of this artycle the Epystles of saynt Paule, and the new testament be full, to the Romaynes he writeth, Christe rose agayne for our iustification: to Timothe he sayeth. Remembre that Jesus Christ is rysen agayne from deathe, The Apostles besydes other names perteynyng totheyr offyce, be specyally called ẏ wytnesses of Christes resurrection, the which resurrection, as it was by many & sundry apparations and other

Rom.iiii. ii.Tim.ii. Act.i. & ii.

other infallible argumentes, declared and proued vnto them, so they dydde in all places, and at all tymes open and inculcate the same, as a special & a chiefe article of Christes doctrine, wherin shuld depende and reste the great comforte and solace of all true and faythfull beleuers in Christ.

Moreouer by thys artycle it is not onely confirmed vnto vs, howe the naturall bodye of man, shall after the corporal death and departynge out of this presente lyfe aryse agayne, as is before expressed, but also by thys resurrection of oure sauioure Christe, we be admonyshed, that as Christe after his deathe, rose agayne, so we dyinge from synne, shulde ryse agayne, and walke in a newe lyfe of spirite and grace.

He ascended into heauen, and
sytteth on the ryght hande of
god the father almyghty.

The syxte article.

THYS article conteineth, how our sauioure Jesus Chriſte, after that he had perfectely accomplyshed and performed the hole mysterye of the redemptiõ of mankynde, by hys incarnation, hys byrth hys passion, hys death, his buriall, hys descẽdynge into hell, and ryssynge agayne from death to lyfe, and after he had bene here in earthe, conuersant wyth hys apostles & disciples, by the space of foxty dayes, after his resurrection, whan he was among the apostles, he in theyr syght ascended vp into heauen, in the verye same hys naturall bodye, whych was borne of the blessed virgyn hys mother, and was crucified vpon the crosse, and so dyd wythdrawe hys accustomed visible conuersation, from the presence of hys apostles, and from the bodely syght of al other creatures. By remembraunce whereof both they and we shuld here in earth elevate and lifte vp our hole hartes, myndes, desires & al affections, from earthelye thynges, and from all carnal and worldely cares, towardes heauen and heauenly thynges, and soo shuld by hys grace prepare oure hartes, and make oure selues mete and apte to receyue hys spirituall gyftes, whyche he sendeth into the worlde. i. Cor. xv.

In this artycle also is expressed, howe our sauiour Christ, being ascended into heauen, sytteth on the ryghte hande of god the father, that is to saye, hath & shal euer haue

communicate vnto hym of God the father, glory, honour, felicitie, power, & euerlastyng monarchye, gouernaunce, rule, and dominiō ouer all the principates, potestates, powers, dominions, and ouer all creatures, that can be namedde eyther in thys worlde, or in the worlde to come, to be ordeyned kynge of all kynges, and LORDE of all Lordes, & all thynges in heauen and earth, to be caste vnder hys feete and made subiecte vnto hym, & he is appoynted the onely head of the vniuersall catholyke churche, whiche is his mystycall bodye. And lykewyse as the heade alwayes excelleth all ỳ other membres: so Christ hath excell incomparably in honour & dignitie, all the membres of hys kayde bodye, the churche, wherof he is the only perfection & consummation, and is also the only eternall priest & bysshop of hys kayd churche, that is to saye, the onely mediatour betwene God & mankynde, the redemer, intercessour, and aduocate, for the remissiō of synnes, as hereafter in this boke it shal more at large appere.

And it is to be noted, that although the intercessyon & mediation by prayer of saynctes departed, and of suche the membres of the catholyke churche, as be yet lyuyng on earth be good, acceptable and profitable vnto vs, yet that is only by the mediation and intercession of Christ our heade, in whome God the father is pleased and cōtented, & through whom saynctes departed this lyke, and raysynge

wyng in heauen wythe Christe. and suche as truely confesse Christ in the churche catholyke: yet lyuyng, maye, & do effectually praye for vs, and therfore be of vs also auaylably prayed vnto, that is to saye, desyred to praye for vs: accordyng wherunto all cõmon prayers of the churche, ought to be alwayes finished & ended, with a remembrance of our sauiour Jesu Christ: In whome, by whome, & for whome, all is accepted of God, and with out whome, nothyng can be effectually done or graunted.

And therfore it is muche to our cõfort, to remember the exaltacion of mans nature in our head, our sauiour & redemer Jesu christ, which inseparably & indissolubly conioyned & vnited to the deite, in the persone of hym, sytteth on the right hand of God the father almyghty, by cõmunion of preeminence and power, as before is expressed, wherby we be certifyed, howe our sauiour Jesus Christ is God, equall to God the father in goodhead, & therin not inferiour vnto hym & therfore to be honoured, worshypped, loued & dread, feared & trusted on, beleued & hoped on, as one very God almighty, to whome nothyng is impossible, & yet he is mã also, which hath experience of our infirmities, and can & wyll mercyfully haue cõpassion on the same, who ascended vnto heue, to send giftes vnto mẽ, wherby we myght be able & stronge to passe ouer thys transitory lyfe, to the pleasure of God, & the attaynyng of euerlastyng lyfe. Ephe. iiii.

The

Apo.xiiii.

¶ From thense he shall come to iudge the quycke and the deade.

In

The seuenth article.

IN THYS article it is declared, howe our saupoure and redemer Jesu Christ, shall come from theas, that is to saye, from heauen to the whiche he ascended, and commyng in hys maieste and glozy, shall than in very visible foxme of his natural body, appere vnto the bodely eyes of all the people of the woxlde in hys perfect manhode, and in the selfe same body, wherein he ascended, to the inestimable confoxt and texope of the good, & to the extreme terrour & confusion of the wycked. Where beyng accompanyed wyth hys holy angelles, his ministers waytyng vpon hym, he shall syt openly in the clowdes of the ayre, and shall iudge all, quycke and deade accoxdyng to truthe & iustice: and accoxdyng to hys holy woxde expressed in scripture, that is to say, accoxding to euery mans owne woxkes and dedes, done by hym in his lyfe tyme, which woxkes and dedes shall be than examined, discussed, and tryed, not after mennes owne fantasie & inuention, wythoute authoxitie oz grounde of scripture. but accoxdyng to the commaundement of God, and the teachyng of Chxist & his apostles. Foz at that daye of iudgemēt, all the people of the woxlde, quicke & deade, that is to saye, as well all those, which shall be founde on lyue in the woxld at that daye, as also all those, whyche euer sythe the creation of Adā lyued here in thys woxld, & dyed before that day, shal comes appere afoxe the presence of chxist in ther very bodies & soules.

And

And when they shall be so gathered and assēbled togyther, our sauiour Iesus Christ shall pronounce the final sentence & iudgement of euerlastyng saluaciō, vpon all those persons, whiche in theyr lyke tyme obeyed & tonformed thē selues vnto the wyll of God, and exercised the workes of rygh̄te beleke & charite, and so perseuerynge in well doynge, sought in theyr hartes and dedes, honoure, glory, and lyfe immortal: And contrary, vpon all those, which in theyr lyke tyme, were contentious, and dyd repugne agaynste the wyll of God: and folowed iniustyce and iniquite, rather then truthe and vertue, our sauiour Christ shall then and there pronounce the sentence of euerlastyng punishment and dampnation. In whyche sentence there shall be made a perfecte separation or deuision, betwene these two sortes of people, that is to saye, betwene the shepe and the gotes, the corne and the chaffe, the good and the bad, the blessed and the cursed, the mēbers of hys body, and the members of the deuyll, and so the good and the blessedde, beyng vpon hys eyght hande, he shall clerely and perfectly deliuer them for euer, from the power and malice of the wicked, and from all the paynes and euyl, and so take them al vp wythe him into heauen, there to be crowned and rewarded in body and soule, with honour and glorye, and euerlastynge ioye and peace, whiche was prepared for them from the beginning

Roma. ii.

Mat. xxv.

of

of the worlde. And all the other, whych shal be iudged to euerlastyng payne and deathe, beynge vpon hys lefte hande, he shall sende them downe into hell, there to be punysshed in body and soule eternally wythe fyre, that neuer shall haue ende, whych was prepared from the begynnyng of the worlde, vnto the deuyll and hys aungelles.

And here it is especially to be remembred, howe thys article was for great considerations added immediately, and cōioyned vnto the former articles, and chefely to the intent that no man shuld in thys lyfe tyme, presume vpon the sayde benefites of Christ, or take occasion of carnall libertie or securitie, and so lyue wythout feare to transgresse, or wythout regarde to obserue the commaundemētes of God: but rather that euery good christen mā, shulde in euery parte of his lyfe, haue a continuall remembraunce & respecte, vnto the laste daye of iudgement, and so be in continuall feare, to commit any thyng cōtrary to the wyll of God, for the whyche he myght deserue to haue the sentence of euerlastyng damnation, pronounced vpon hym. For this is certeynly true that at that daye, euery man shall be called to an accōpt of hys lyfe, and shall be thā finally iudged, accordyng to hys workes, good or badde, done in his lyfe tyme, that is, as saynt Paule sayth: to them that perseuere in wel doyng, and laboure to attayne glory, honour, and immortalite Rom.ii.

talite, shal be gyuen lyfe euerlastyng: and to them that be contentious, and obeye not the truthe, but folowe & do iniustyce, shall come indignation, yre, afflictiō, trouble, & paynes euerlastyng.

In this article it is further to be noted that lyke as there is nothynge more certayne vnto vs, than that we be all mortall and shall ones dye, and yet no man lyuynge knoweth the tyme whan he shal dye: euen so there is nothynge more certayne, than that this daye of iudgement shal ones come, and yet the houre and tyme whan it shall be, is hidden and kepte secret from the knowledge of all men and aungelles, and is reserued to the only knowledge of God. Whyche thyng procedethe of hys onely goodnes towardes vs, & is done, to the intent we shulde alwayes here in our lyfe time, flee from synne, and imploye all our hole study and endeuoure, to walke in the wayes of God, that is to saye, in suche fayth, hope and charite, as God requireth of vs, and so prepare oure selues, & ordre oure lyuynge towardes God, that we maye be in a redynesse at all tymes, whan so euer it shall please God, to call and summō vs, to appere before hym in the sayd general iudgement, there by hys mercy and goodnes to receyue the crowne whyche he promysed vnto all menne that do feare hym, and loue hym, and walke in hys wayes.

The

¶ I beleue in the holy Ghoste.

THE HOLY ghoste is the thyrd person in Trinite, very god and Lord authour and former of al thinges created, and procedethe bothe from god the father, and from god the sonne one with them in nature and substance, and of the same euerlastynge essence or beynge, whiche the father and the sonne be of, and equall also vn-

to

to them both in almyghtynes of power, and in the worke of creation, and all other thynges perteinyng vnto the deitie or godheade, wherfore he is also to be honored and glorifyed equally with them bothe.

This holy ghost, whych is the spirite of god, is of his nature al holy, yea holynesse it self, that is to saye, he is the onelye ghoste or spirite, which with the father and the sonne is, was, and euer shall be the author, causer, and worker of al holynes, puritie, and sanctimonye, and of all the grace, comforte, and spirituall lyfe which is wrought, and commethe into the harte of any man, in so much that no man can thynke wel, or do any thing that good is, but by the motyon, ayde, and assistēce of thys holy spirite, nether it is possible, that the deuyll, or ony of those euyl spirites, whyche do possesse and reygne in such persons as be subiecte vnto synne, can be expelled or put oute of them, but by the power of thys holye spyryte, neyther it is possyble, that the harte of anye manne, beynge ones corrupted and made as prophane by synne can be pourged, purifyed, sanctifyed, or iustifyed, wythoute the worke and operation of this holy spirite, neither it is possible for any man, to be reconcyled vnto the fauour of god or to be made & adopted into the numbre of his chyldren, or to obteyne that incōparable treasure, whych our sauiour Iesus

Christe

Christe hath purchased and layde vp for mā kynde, onelesse this holy spirite shall fyrst illumyne and lyghten his hart, with the right knowledge and fayth of Christ, & stirre him by grace, to haue due contrition and penaunce for his synnes, and shal also instructe him, gouerne hym, ayde hym, dyrecte him, and indue him with such spiritual gyftes and graces, as shall be requisite and necessarye to that ende and purpose.

Moreouer this holy spirite of god, is of his owne nature, full of all goodnes & benignitie, yea goodnes it selfe, from whome procedethe, all and singular graces & gyftes of feare, wisedom, vnderstandyng, counsell, strength, fayth, charitie, hope, and all other, whiche be gyuen, conferred, and distributed vnto vs mortall men here in the earth at his owne wyl and dispensation, and that no mā can purchase or obteine, ne yet reteyne or vse any one of them, without the speciall operation of this holy spirite, which gyftes neuer thelesse he gyueth not, nor dispēseth the same equally, and vnto euery man in lyke, but he deuideth them, particularely and speciallye to euery member of the churche, as is moste necessary for the hole body, and in such plentie and measure, as vnto his godlye wylle & knowledge, is thought to be moost beneficiall and expedient for the same: All whiche thinges he doth of his mere mercy and goodnesse, freely and aboue our deseruynge.

Furthermore this holy spirite is of his owne nature: ful of charitie and holy loue, yea charite it selfe, from whome proceedeth all charite, and so by hys godly operation is the bond and knotte, wherwith oure sauiour Iesus Christ, and his mooste deere spowse the churche (whyche is also hys mystical body) be vnyted, knytte, and conioyned togyther in suche perfecte and euerlastynge loue and charitie that the same can not be dissolued or seperated: And ouer this is also the very bond and knot wherby all & euery one of the very membres of Christes churche and bodye, be vnited, coupled, and conioyned, the one of them with the other in mutuall loue and charitie.

Also thys holy spirite of god is the spirite of trouthe, and the authour of al holy scripture, contained in the holy canō of the bible, and dyd not onely inspire & instructe al the holy patriarches and prophetes, with all the other membres of the catholyke church that euer was from the begynnynge of the world, in all the goodly truthes and verities that euer they dyd knowe, speake or wryte, but also descended and appeared in the similitude and lykenes of fyery tongues, and dyd lyght vpon the apostles and dysciples of Christe, inspyred them with the knowlege of al truthe and replenyshed them with heauenly gyftes and graces: and shall be contynually

wally present in the catholyke churche, and shall teache and reuele vnto the same churche the secretes & misteries of al truthes, whiche are necessary to be knowen, and shal also continually from tyme to tyme, rule, dyrecte, gouerne, and sanctifye the same churche, and gyue remission of synnes, and all spyrytuall comforte, as well inwardely by secrete operations, as also outwardly by the open mynystration and efficacy of the worde of god, and of the holye Sacramentes in the sayde churche, and shal endue it with all suche spyrituall graces and gyftes, as shalbe necessary for the same.

Finally it is to be noted, that all be it holy scripture doth worthely attribute vnto the holye ghoste, oure sanctificacion, oure iustificacion, and al other benefites, whiche Christe by hys passion hath merited and deserued for vs, yet neuertheleſſe the same be also the workes of the hole trinitie, and be not to be separated in any wyse, although scripture commonly doth attribute them vnto the holy ghost: For in lyke maner doth scrypture attribute power vnto the father, and wisedome vnto the sonne, whiche neuertheleſſe be common vnto all thre.

(*)

¶ The holy catholike churhe.

AFTER the eyght article of our beleke, in whych we knowledge gods dis myght and power in the creation of the worlde, his mercy and goodnes in our redemption, and his spirytuall benefytes exhibited and gyuen to vs by the holy goſt, foloweth the nynthe article, in whyche we declare, that we doo beleeue and confeſſe the maner of goddes worhyng in callyng vs to haue fruition of hym, and to be made partakers of hys sayd benefytes.

Wherfore

Wherfore we muste vnderstand that beſydes the inwarde and ſecrette callynge, whych god hath alwayes vſed and yet ſtyll doth vſe, he hath alſo ordeyned an outwarde callyng of the people vnto him, by preachinge of hys moost holy worde, vpon whyche outwarde callynge, the people peloynge, aſſentyng and obeyinge to the ſame worde of god & receyuyng it alſo wyth true fayth and the ſacrament of baptiſme (as Chriſtis lawe requireth) be named in ſcripture Eccleſia, That is to ſaye, an aſſemble of people called out from other, as from infidels or heathens, to one fayth & confeſſion of the name of Chriſt, whyche worde Eccleſia, Is in Engliſh called churche.

And it is to be noted ſpecially, that in our engliſhe tongue, by the word Churche, we vnderſtand not onlye the hole multitude of peple, whych be called of god to one faith be they of the clergy or of the laymen, but alſo by the ſame worde we ſignifye the place, wherin the worde of god is commonly preached, & the ſacramentes myniſtred, and vſed and call that the church: to entreate whereof at this tyme, in this artycle, is no part of our entent, but only of the aſſemble and compasny called to profeſſe Chriſte in one fayth. Whyche in thys article is named the holye Churche.

For all be it in thys assemble of me called by the worde of God, and receiued by faythe and baptysme, be many euell mennе, many synners, many that tourne by true penaunce to grace, & somtyme yet falle agayne, some after theyr tourne by true penaunce, & perseuere and increace in goodenes, manys that fall and neuer ryse agayn: so that spottes, blottes, and imperfections, appere euidently in the churche, and many tymes in the moste parte therof: Yet neuertheleſſe bycauſe the callynge is of it ſelfe holy, the caller alſo holy, and the ende of the callyng holyneſſe with thys alſo that the people ſo called, profeſſe holynes, and make a body, wherof the onely heade, our ſauioure Chriſte is moſte holy, and holynes it ſelfe, by the merites of whoſe paſſion they be releiued and noriſhed wythe dyuers holye ſacramentes, and be in theyr callyng endued with moſt ſpeciall holy gyftes and graces of almyghtye god auetour therof, and by hys holy ſpirite directed and gouerned in the ſame, ſo longe as they by folowyng theyr concupiſcence, the deuyll or the worlde, fall not from that ſtate: For theſe cauſes (althoughe ſome membres therof be euyl) the churche is called holy church takyng the name of holy, of that, that Chriſt the only heade is holye, the caller holye, the profeſſion and callyng holy, and the ende holynes, whiche of very duty ought to be in all them, that be calledde, and is in deede ſuche

men-

membres as continue & perseuers in that holye callynge.

And for so much as God of his goodnes calleth people, as afore, wythoute accepcion of persones, or priuiledge of place. Therfore his holye churche is also Catholyke, that is to saye, not lymytted to any one place or regyon of the worlde, but is in euery place vniuersally throughe the worlde, where it pleseth god to call people to hym, in the profession of Christes name and fayth, be it in Europe, Affrike, or Asia. And all these churches in diuers countreyes seuerally called, although for knowledge of the one from the other, amonge them they haue diuers additions of names, & for theyr moost necessary gouernemente, as they be distincte in places, so they haue distincte ministers, & diuers hedes in earthe, gouernoures, and rulers: yet be al these holy churches but one holy churche catholyke, inuited & called by one god the father, to enioye the benefite of redemption, wrought by oure only lorde and sauiour Jesu Christe, and gouerned by one holye spirite, whyche teacheth to thys forsayde holy churche, one truthe of goddes holy word, in one fayth and baptisme. And thys church is releiued, norysshed, and fortified, by hys holye and inuincible worde and hys sacramentes, whyche in all places haue eche of them theyr owne propre force & strēg the wyth gyftes of graces also dystrybuted.

by

by the goodnes of almyghty god in al places as to hys wyldome is sene conuenient.

Whereby it appereth, that the vnyte of these holy churches, in sundry places assembled, standeth not by knowlegynge of one gouernour in earthe ouer all churches. For whether the hole churche catholyke togyther, nor any particular churche aparte, is bounde to acknowlege any one vniuersall gouernor ouer the hole churche, other than Christe, although by suffrance of some princes and potentates, not beynge truly instructed in the worde of god, by suche as of dutye bothe to god and them, ought to haue declaredde the truth of scripture to them, and by hypocrysye and vsurpation of the see and courte of Rome, the bishop of the same, gyuynge hym selfe more to worldly pollicy, than to ye execution of his dutye, hath long tyme gone about to obteyn & establyshe vnto hym selfe, suche an vniuersalle auctoryte, and hathe by abuses alwayes compassed to cause other, to vpholde and mayntayne the same, contrary to goddes law, as more largely shalbe declared in the sacrament of ordere.

The vnite therfore of the churche, is not conserued by the bysshop of Romes auctoryte or doctrine, but the vnite of the catholike churche, whych all christen men in thys artycle do professe, is conserued and kept, by the helpe and assistence of the holy spirite of

god

god, in reteynyng and maynteynyng of such doctrine and profession of christen faythand true obseruaunce of the same, as is taughte by the scripture & the doctrine apostolyke. And partyculare churches oughte not in the sayde doctrine so accepted and allowed, to varye one from an other, for any lucre, arrogance, or any other worldelye affection, but inuiolablye to obserue the same. so that by reason of that doctrine, eache churche that teacheth the same, maye be worthelye called (as it is in deede) an apostolike church, that is to saye, folowynge suche teachyng as thapostles preached, with ministraciō of suche sacramentes, as be approued by the same.

And thys vnite of the holye churche of Christe, is not deuyded by distance of place, nor by diuersite of traditions & ceremonyes dyuerselye obserued in dyuers churches, for good ordre of the same. For the churche of Corinthe, and of Ephese, were one churche in God, though the one were farre distaunt in place from the other: And thoughe also in traditions, opiniōs, and polycies, there was some diuersitye amonge them, lykewyse as the churche of Englande, Spayne, Italy & Poole, be not separate from the vnitie, but be one churche in god, not withstandynge, that amonge theym, there is greate distance of place, diuersitye of traditions, not in all thynges vnite of opinions, alteration in rytes, ceremonyes, and ordinaunces, or estimation of the same, as one churche peraduen-

ture

cure doth esteme theyr rites, traditions, lawes, ordynaunces, and ceremonyes to be of more vertewe and efficacye, than an other churche doth esteeme the same. As the church of Rome doth affirme certaine of theyr lawes and ordinaunces, to be of suche estimation, that they be of equal force wyth the woorde of god, and that whosoeuer disobeyethe or transgresseth the same, cõmitteth deadelye synne: Yet we perceyuing the same, to be discrepant from the truthe of scripture, muste nedes therfy dissent from them. But suche diuersite in opinions, and other outewarde maners and customes of policye, dothe not dissolue and breake the vnitie, whyche is in one god, one kaythe, one doctrine of Christe & his sacramẽtes, preserued & kepte in theis seuerall churches, wythout anye superiorite or preeminence, that one churche by goddes law may or ought to chalẽge ouer an other.

And therfore the churche of Rome, beynge but a seueral churche, chalengyng that name of Catholyke, aboue all other, dothe great wrong to all other churches, and doth onely by force and mayntenance, suppoze an vniuste vsurpatiõ: for that churche hathe no more right to that name, than the church of Fraũce, Spayne, Englande, or Portugale, whych be iustly called catholike churches: in that they do professe, consente and agree in one vnitie of true kaythe, wyth other catholyke churches.

This

Apo.xvii

This vsurpacion before rehearsed wel considered, it may appere, that the Byshop of Rome, dothe contrarye to Goddis lawe, in chalengynge superioritie and preeminence,

by a cloke of goddis lawe ouer all: And yet to make an apparaunce, that it shuld be soo he hath and doth wreste scriptures for that purpose, contrary both to the true meanyng of the same, and the interpretation of ancient doctours of the churche, so that by that chalenge he wolde not do wronge onelye to thys Churche of Englande, but also to al other churches, in clayminge this superiorytye, wythoute anye auethorite by god, so to hym gyuen, For god by his goodnes hathe called indifferentelye and equallye, all suche churches, in sondry places, as his hygh wisdome hathe thoughte good to assemble and call vnto hym.

Moreouer the perfit beleue of thys article, worketh in all true christen people, a loue to contynue in this vnitie, and a feare to be caste out of the same, and it worketh in them that be synners and repentant, greate comforte, and consolation, to obteyne remissyon of synne, by vertue of Christes passyō and administration of his sacramentes at ye mynisters handes, ordeyned for that purpose, for as moche, as god doth not ordinarely gyue such thynges, but onlye wythe in thys Churche.

It is to be noted, that this churche of Englande, and other knowen particulare churches, in whych Christes name is truely honoured, called on, and professed in faythe

and

and baptisme, be membres of the hole catho
lyke churche, and eche of them by hymselfe,
is also worthely called a catholyke churche,
whan they merely professe & teach the faith
and religion of Christ, according to the scrip
ture and the apostolike doctrine. And so eue
ry christen man ought to honoure, gyue cre
dence, and to folow the particulare churche,
of that regyon soo ordered, (as afore) wher
in he is borne or inhabiteth: And as al christe
people as well spirituall as temporal, be bound
to beleue, honour, and obeye our sauiour Je
sus Christe the onely heade of the vniuersal
churche, so lykewyse they be, by his commaũ
dement, bounde to honour and obey, next vn
to hymselfe, christen Kynges and prynces,
whych be the deade gouernours vnder him
in the particulare churches, to whose office
it appertayneth, not only to prouyde for the
tranquilite and welthe of their subiectes, in
temporall and worldly thynges, to the con
seruation of theyr bodyes, but also to forsee
that within theyr dominiõs such mynysters
be ordeyned & appointed in theyr churches,
as can and wyll truly and purely set out the
true doctrine of Christ, and teache the same
and to see the commaundementes of god well
obserued and kepte, to the welth and salua
tion of theyr soules.

In

The tenthe article.

¶ The Communion of saintes.
The forgyuenes of synnes.

The tenthe article.

IN THYS article be taughte two specialll fruites and benefites, which al men called of god, and obeyinge to the same callynge, in theyr wyll and worckes, do opteyne by goddis grace, in the sayde catholyke churche, which benefites be, the communion of sayncte, and forgyuenes of synnes.

And here is to be noted, that although this word Sayntes, in our englyshe tongue signifiethe properlye them, that be departed this lyfe, and be establyshed in glorye wythe Christ: yet the same worde Sayncte, wherby in thys article we expresse the latine word Sanctorum, is here extended, to signyfye not onely these before mencioned, but also al suche as be called into this holye assemble & churche, and be sanctifyed in oure sauioure Jesu Christe.

And as touchynge the Communion, that is to saye, the mutual participacion of these sayncte, ye must vnderstād, that lyke as all the partes and membres whiche be lyuyng in the naturall body of a man, do naturally cōmunicate and minister eche to other the vse, commoditie, and benefite of all theyr forces, nutrimentes, & perfections: In so moche that it lyeth not in the power of any man to saye, that the meate, whyche he puttethe into his owne mouthe, shal nourishe one particulare membre of his bodye, and not an other, but that al and euery one particularly shal receyue of the sayde nutrimente, and of

the vertue and benefyte therof, more or lesse accordyng to the naturall disposition, portion, and place, which it hath within the same body: euen so, what so euer spiritual gyftes or treasure is gyuen by God, vnto anye one membre of the holye churche, althoughe the same be gyuen particularlye vnto one membre, and not vnto an other: Yet the fruite & merites therof, shall by reason of theyr abydynge togither in the vnite of the catholyke churche, redounde vnto the common profyt, edifienge, and increace of all the other membres of the same catholyke churche. In so much that there shal nede no mans auctoritie to dispence and distribute the same, or to apply it vnto this membre or that, but eche membre shall be made participante of the sayde treasure, and shal haue and enioye the fruite and benefite of the same, in suche quãtite and measure, as for the rate and proportion of the fayth and charite, whych he hath in the same body shall be expedient and necessary for hym to haue.

And hereby is notified & declared vnto vs the vtilite and profyte, whiche all the membres of the Churche do receyue by the merytes, suffrages, and prayers of the Churche.

And for asmuche as the mooste blessed sacramẽt of the altare, wherein by the mighty operation of goddes worde, is really present in forme of breade, the naturall lyuynge

bodye

body and bloud of our sauloue and redemer Jesu Christ, increaseth and worketh in them that worthelye receyue it, the communion & coniunctiō in body & soule of them to Christ and Christ to them, with a mutuall coniunction also in loue and charite of eche good mā in Christe to other: Therfore the sayd sacrament may worthely be called the Communion of saynctes. And so the fyrst parte of thys article hath ben by good deuout and lerned men expounded to sygnifye the sayde blessed sacramente of the aultare, whiche we muste beleue to be a reall and effectuall communiō of al sainctes, that is to say, of al men, which be called by the holye callynge of God, and therwyth wyllyngly and obediently do knowledge and folowe the same.

In the secōd parte of thys artycle, we be taught to beleue remissiō of sinnes which is one of the effectes and chiefe benefites of the moost blessed passion of Christ, heade of the holy churche, whych is called and assembled in his name, in whych churche is applyed the benefytes of remission of synnes, by the workynge of god in hys sacramentes ministred in the same, as shalbe hereafter declared in theyr place.

¶ The resurrection of the body
and the lyfe euerlastynge.

AT THE daye of the generall domme
or iudgement, whan Chriſt ſhal come
(as in the ſeuẽthe article of this Lees
is conteyned) a ſytte to iudge both quycke
and deade, almyghtye god ſhall ſtirre and
ryſe vp agayne, the verye fleſhe and body
of all menne, women, and chyldren, bothe
good and bad, chriſtened, and heathen, that
ere lyued here in this worlde, from the be-
ynnynge of the ſame, and dyed before that
aye. And although the ſayd fleſhe and bo-
es were dead and buried, yea and conſu-
ed, or by any menes diſtroyed, yet god ſhall
his infinite power, make them all at that
aye, hole and perfite agayne. And ſo euerye
an generally ſhal reſume and take agayne
e verye ſelfe ſame bodye and fleſhe, which
had whyles he lyued here on earthe, and
ſhall ryſe from deathe, and lyue agayne in
e very ſelfe ſame bodye and ſoule, whyche
had before.

At whiche tyme, man beyng thus ma-
perfecte in coniunction of body and ſoule
all at that daye, appere before the highe
dge our ſauioure Jeſu Chriſte, and there
all make an accompte of his workes and
s dedes, ſuch as he dyd, good or euyl, whyle
lyued here in thys worlde. And ſuche as
aue ledde theyr lyues, in obedience and ob-
ruation of Gods commaundementes, and
e in true faythe and charitie, ſhall than be
fectly ſanctyfyed, puryfied, & deliuered,
om all contagion of ſynne, and from al cor

ruption and mortalite of the flesshe, and sha
be perpetually glorifyed, and receyue both
in body and soule togither euerlastyng lyfe.

Whyche lyfe euerlastynge, thoughe it
passeth al mennes wyttes, to expresse how
pleasaunte and ioyfull it is, nor yet mannes
capacite, can comprysle and vnderstande the
same, as sayntе Paule wytnesseth sayenge.

1. Cor. ii. That whyche the eye hathe not sene, nor
the eare hathe not heard, nor hath not en
tred into mans harte, God hathe ordey
ned for them that loue hym: Yet holy scrip
ture speaketh of it, after oure capacitie and
intelligence, but farre vnder the worthynes
and excellency therof: The Prophete Esay
Esa. xxxv. saythe, Euerlastynge gladnes shall be o
uer theyr heades, they shall haue ioye and
gladnes, sorowe and waylynge shall for
sake them. And Sayncte Jhon sayeth
Apoc. vii God that sytteth on his throne, shall dwel
ouer them. They shall not honger or thyrst
any more, neyther sonne nor heate shal hurt
them, for the lamb that is in the myddes of
the throne, shall fede them, and bryng them
to the fountaynes of the water of lyfe: And
god shall wype awaye, all weppyng and tea
res from theyr eyes, death shall endure no lo
ger. There shall be no waylyng, nor cryings
nor sorowe any more: Yea there is no ioye or
comforte, that can be wyllyed for, but it is
there moost plentyfullye.

Ther

Apo.xiiii.

There is true glorye, where prayse shall be wythout errour or flatterye. There is true honor, whyche shalbe gyuen to none onelye he be worthy. There is true peace, where no man shalbe molested or greued, neyther by

hym selfe, nor by others. There is true & ple saunt felowshyp, where is the company of blessed angels, & the electe and chosen saintes of god. There is trewe and perfecte loue that neuer shall fayle. For al the heauenly cõpany is lynked & fastened togyther, by the bonde of perfecte charite: wherby also they be vnited and knytte to almyghty God euerlastyngely.

Fynally there is the true rewarde of all godlynes, God hymselfe: The syghte & fruition of whome, is the ende and rewarde of all our beleke, and all our good workes, & of all those thynges, whych were purchased for vs by Christe, he shal be our saciete, our fulnesse and desyre, he shal be oure lyfe oure helth, oure glory, oure honoure, oure peace, oure euerlastynge reste and ioye: He is the ende of al oure desyres, whome we shall se contynually, whom we shal loue moste feruẽtly, whom we shal prayse & magnify, world wythoute ende.

¶ The sacrament of baptisms.

AS TOVCHYNGE the holy ſacrament of Baptiſme, it is to be noted: Fyrſt, that this ſacrament was inſtituted and ordeyned, by our ſauyoure Jeſu Chriſt, in the new teſtamẽt as it doth appere by Chriſtes owne wordes vnto hys apoſtles, where he ſayeth: Go ye abrode throughe oute al the worlde, and preache the goſpel vnto all people, and baptiſe them in the name of the father, of the ſonne, and of the holye Ghoſte.

Matth. xxviii.

Furthermore that the effecte and vertue of this ſacramente, is forgyuenes of ſynne, and grace of the holy ghoſt as is manifeſtlye declared in the ſeconde chapiter of the Actes of the Apoſtles, where it is ſayde: Do penaunce, and be baptiſed euery one of you, and ye ſhal haue forgiuenes of ſynne, and ſhal receiue the gifte of the holy ghoſt. Whyche effect of grace and forgyuenes of ſynne, thys ſacramente hathe by vertue and force of the worckynge of almyghty god, accordynge to hys promyſe annexed and conioyned vnto hys ſacramente, as is manyfeſtly declared by the worde of Chriſt ſaying whoſoeuer beleueth, and is baptiſed, ſhalbe ſaued. Whiche ſayenge of oure ſauioure

Mar. xvi.

Chriſte

Christ is to be vnderstande of all suche persons, whiche dye in the grace conferred and gyuen to them in baptisme, and do not synnat ly fal from the same by synne.

Moreouer because all men be borne synners, throughe the transgression of oure father Adam, in whom (as the apostle saith) All haue synned, and can not be saued without remission of their synne, whiche, is gyuen in baptisme by the worckyng of the holye Ghost. Rom. v. Therfore the sacrament of baptisme is necessary for the atteynyng of saluation & euerlastyng lyfe, according to the wordes of Christ saieng. No man can entre into the kyngdome of God, excepte he be borne agayne of water and the holye Ghoste. Ioan. iii

For whyche causes also it is offred, and pertayneth to all men, not onlye suche as haue the vse of reason, in whome the same dueiye receyued, taketh away and purgeth al kind of synnes, both originall and actual, committed and done before theyr baptysme: but also it appertayneth and is offered vnto infantes, whych because they be borne in original synne, haue nede and ought to be christened: Whereby they beyng offered in the faith of the churche, receyue forgyuenes of theyr synne, and suche grace of the holye goost, that yf they dye in the state of theyr infancy, they shal therby vndoutedly be saued.

And here we muste knowe, that as

touchynge oꝛiginal ſynne in infantes, lyke as they take of theyꝛ parentes, theyꝛ oꝛiginal & naturall qualities: euen ſo they receyue frō them oꝛiginall ſynne, by whych they are made the chyldꝛen of the yꝛe of God, and by the ſame haue a naturall inclynation to ſynne, by luſtes and deſyꝛes, whiche in further age and tyme, ſenſybly moue and ſtyꝛe them to wyckednes, Foꝛ although the parentes be neuer ſo cleane purged, & pardoned of theyꝛ oꝛiginall ſynne by baptiſme and grace gyuē in the ſame, yet neuertheleſſe the chyldꝛen of them begotten, be conceyued and boꝛne in oꝛigynall ſynne, Example we maye take of coꝛne, whyche thoughe it be neuer ſo cleane wynowed and purged from the chaffe, yet yf it be caſte into the grounde and ſowen, the vewe whych ſpꝛyngeth of it, is full of chaffe agayne, vntyll it be alſo wynowed and cleanſed: So lykewyſe the chyldꝛen of Chriſten men be full of the chaffe and coꝛruption of oꝛygynall ſynne, vntyll that by baptyſme, theybe waſhed, cleanſed and purgedde from the ſame, as theyꝛ parentes were.

And where as we haue befoꝛe ſhewed that oꝛygynall ſynne is remytted and take awaye, by baptyſme, bothe in infantes and all other, whyche hauynge the vſe of reaſon duely receyue the ſame: Yet further we thinke good, to note a ſperiall vertue and effycacye of this ſacrament of baptiſme, Whyche is That all be it there remayne in vs that be chriſte-

chystened, a certayne infirmetie or inclynacyon of synne, called Concupiscence, whyche by lustes & desyres mouethe vs many tymes to synne and wyckednesse, yet almyghty god of hys great mercy and goodnes, hathe gyuē vs suche grace in thys hys holy sacrament of baptysme, that suche carnall and fleshlye lustes and desyres, shall or can in no wyse hurt vs yf we do not consent vnto them. And by the same grace also cōferred vnto vs in baptysme, we be made more stronge and able, to resiste and wythstande the sayde concupiscences and carnall desyres, than is an other man whych neuer was chystened.

Farthermore for as mouche as in these dayes, certayne heresyes haue rysen & sprong vp, agaynst the chystenynge of infantes. It is to be noted, ꝙ (as the holy doctours of the churche do testify) the vniuersal cōsent of ꝙ Churches in all places, and of al tymes, vsynge and frequentynge the chrystenyng of infantes, is a suffycyente wytnes and proffe, that thys custome of the Churche in baptysynge of infantes, was vsed by Chrystes Apostles themselues, and by them gyuen vnto the church, and in the same hath ben alwayes continued euen vnto these dayes. And thys customes & perpetual vsage of ꝙ churche euen from the begynninge, is agreable with the sayeng of sayncte Paule: Christe loued hys churche, and hathe gyuen hymselfe to the death for hys churches sake, to sanctifye Ephe. v.

fye her and make her holy, in cleusyng her by the fountayne of water in his word. &c So that no man is nor can be of this church but he whyche is cleused by the sacramente of baptisme: Lyke as the texte before alledged, shewethe, where Christe sayth: Who so
Ioan. iii. euer is not borne agayne of water and the holy Ghoste, shall not entre into the kyngdome of heauen. Wherfore seynge that out of the churche, neyther infantes, nor no man els can be saued, they must nedes be christened and cleused by baptisme, & so incorporated into the churche. And as the infancye of the chyldren of the Hebrues, in the olde testament dyd not let, but that they were made participant of the grace and benefyte gyue in circumcision: Euen so in the newe testamente, the infancye of chyldren dothe not let, but they maye and oughte to be Baptysed, and so receyue the graces and vertues of the same.

In thys parte also is to be noted, that chyldren or men ones baptysed, ought neuer to be baptysed, agayne. And al good christen men ought and muste repute and take al the Anabaptistes and the Pelagians opinions, whych be contrary to the premisses, & euerye other mans opinion, agreable vnto the said Anabaptistes, or the Pelagians in that behalfe. for detestable heresies, and viterlye to be condemned.

Moreouer

Moreouer forasmuche, as well thys sacrament of baptisme, as all other sacramentes instituted by Christe, haue all theyr vertue, efficacye, and strengthe by the worde of god, whyche by hys holy spirite worketh all the graces and vertues, whyche be gyuen by the sacramentes, to all those that worthy receyue the same: We must vnderstand & know that although he whych dothe minister the sacrament, be of a synful and euell conuersation, yet the vertue and effecte of ỹ sacrament, is therby nothynge diminished or hurted, neyther in infantes, nor yet in them, whyche beynge indued wyth the vse of reason, come therunto, truly contrite, and penitent of all theyr synnes done before, beleuing and confessyng all the articles of the Crede and hauynge a sure fayth and truste in the promises of god, of remissionof theyr synnes and purposynge euer after to lyue a christen lyfe.

Finallye thys Sacramente of Baptisme, maye well be called a couenaunte betwene god and vs, wherby god testifiethe: ỹ he for hys sonne Christes sake, iustifiethvs that is to say, forgyueth vs our synnes, and indueth vs with hys holy spirite, & gyuethe vs suche graces, that therby, we be made able to walke in the workes of iustice, ordeyned by god, to be exercised of vs in thys present lyfe, to the glory and prayse of god: And so perseueryng, to enioy the fruit of the lyfe

eucr-

euerlastynge. And we agayne vpon our
parte ought most diligentlye to remembre/
kepe the promyse, that we in baptysme hau
made to almyghty god, that is, to beleue o
ly in hym, only to serue and obey hym, to fo
sake all synne, and the workes of Sathan
to mortifye our affections of the flesshe, an
to lyue after the spirite in a newe lyfe. O
whyche promyse and couenante by vs mad
to God, Sayncte Paule putteth vs in re
membraunce, sayenge: Knowe ye not tha
Rom. vi. all we, whyche are baptised in Jesu Chris
are baptised to dye wythe hym, for we be
buried with hym, by baptisme to dye, that
lykewyse as Christe was raysed vp from
deathe by the glorye of hys father: euen so
we shoulde walke in a newe lyfe. By the
whyche wordes sayncte Paule gyueth vs to
vnderstand, that all we, whyche be baptysed
in Christe, that is to say, whyche by baptis
me are incorporated into the misticall bodye
of Christe, haue professed and bounde our
selfe in baptisme, to dye from sinne, and vt
terly to abstayne from the corruption of our
olde synfull lyfe, and to walke and procede
in a newe life of grace, and the spirite, into
the whyche we are calledde by the worde of
god, and by faythe and due receyuynge of
thys holy sacrament, are brought and sette
into the same.

For

¶ The Sacrament of Penance.

FOR THE clere vnderſtandynge of this ſacrament, it is to be conſidered what penance is, and alſo what is the ſacrament of penance.

Penance is an inwarde ſorowe and greife of the harte, for the ſynnes by vs done and commytted, and an hatred and deteſtation of the ſame, with an erneſte deſyre to be purged from theym, and to recouer again the grace and fauoure of god by ſuche meanes and remedyes, as god hathe appoynted for the obteynynge therof, withe a ſtedfaſte purpoſe & mind, neuer to offende agayne. For he that ſaythe, that he is ſorye for hys offences committed agaynſte the hyghe maieſty of god and yet ſtyll continueth or intendeth to contynue in the ſame is no penitent perſon, but a diſſembler or rather a derider of penance. And thus is penance cõmonly taken in the ſcripture, as well in the newe as in the olde teſtament. And this penance is a thyng ſo neceſſary for mans ſaluation, that wythout it, no man that offendeth god, can be ſaued or atteyne euerlaſtyng lyfe.

The ſacrament of Penance is properly the abſolution, pronounced by the prieſte, vpon ſuche as be penitente for theyr ſynnes, and ſo do knowlege and ſhewe them ſelues to be To the obteyning of the whyche abſolution or ſacramente of penaunce, be requyred contrition, confeſſion, and ſatiſfactions as wayes and meanes expedient and neceſ-

ſarye

sary to obteyne the sayd absolucion. In all which wayes & meanes, fayth is necessarely required, as the ground and foundation of all thynges, that are to be doone, for to atteyne the benefyte of the sacrament of Penance. For who can haue true penance, with hoope to atteyne anye grace of remission of synne therby, onles he beleue stedfastly, that God is, and that in the newe Testament, by the meane of our sauiour Jesu Christ, & by the force of his passiō, there is promise made to his churche, to graūt remission of synnes by hys ministers, to suche as fallynge from the grace receyued in baptisme, do at his callyng turne vnto hym by Penance. And lyke as they whych were not baptised, beyng infantes, whan they come to the yeres of discretion, and desyre baptisme, be taught fyrst to beleue in God, and to renounce the deuyll and hys workes, vpon whyche grounde of fayth, they desyre Baptisme, as a necessary sacrament for remission of synne: So euery manne before he entrethe into the wayes of fruitfull penaunce, must haue for a grounde and foundacion, suche a beleefe, as whereby he hopethe and looketh by the sacrament of penance, to attayne remission of all hys synnes, whervnto we do come (as is aforsayd) by contrition, confession, and satisfaction.

Contrition is an inward sorow and greefe for synne, whiche euery true penitent, called by Goddes grace, hath by knowledge

of the worde of God, wherupon, remembryng his owne synfull & vicious lyuyng, whereby he hath prouoked the hygh indignation and wrathe of God: and on the other syde, consideryng the dignite and puritie of that state, whereunto he was called in baptisme, and hys promyse made there to God, the manifolde benefites also dayly receyued of god: Herupon the sayd penitēt, moued & styred wythe the great loue and goodnesse of God, shewed before towardes him on the one partie, and hys own ingratitude or vnkyndnes towardes God on the other partie, conceaueth an earnest sorowe, for that he hath relinquished so louyng A LORDE, & an hate full displeasure, that he hathe followed syn, and therby so greuously offendedde God, of whom he was before called, to be in the state of a sonne, and inheritor wyth our sauioure Jesu Christ.

And thus beinge moued and troubled in spyryte, and lamentynge the myserable state, whyche he is nowe in, by hys owne defaute, is pryckedde and styredde in hys harte, accordyng to the teachyng of hys mother, holy churche, to repayre to suche a minister, as God hathe ordeyned to pronounce the sentence of remission of synne. And knowyng hym to occupy that place, as deputed of God, dothe prostrate hymselfe to God, & there humbly proceedeth to cōfession, wherin by callyng to hys remembraunce hys synfull

lyfe

lyke paste, dothe knowledge to the preest, all suche synnes, in whyche hys cõscience telleth hym, that he hath greuously offendedde the goodnes of God almyghty. and the same be fore the preest Goddes minister, he declarethe & vttereth with his mouthe and so blameth, accuselethe, and condemnethe hymselfe for an vnkynde prodigall sonne to almyghty God hys father, for a naughty seruãt, that knew by lyghte of grace, the commaundement of his LORDE Jesu Christ, and dyd it not, was indued wyth many gyftes of the holye Ghoste, and exercysed them not. And so detestynge and abhorrynge synne, and desyrous to be raysed from that estate, confessethe in humilitie, the cause of synne to haue bene of hymselfe, by yeldyng to the concupiscence of the flesche, the worlde, and the dyuyll. Wherfore he is glad to submyt hymselfe to suche discipline and wayes of reformation, as the preest hearyng hys synnes and offences, shal by hys discretion and wysdom, accordyng to the worde of God, thynke cõuenient. Which humble submission, to the goostly father, with consent and agreement to receyue the sayde discipline, is a parte of satisfaction, whyche is the thyrd waye or meane to the sacramẽt of penance, as is before rehearsed. Luke. xv. Luke. xii.

And this satisfaction declareth a desyre to please and content God hys father, for the vnkyndnes towardes him, in fallyng from the state of grace, wherin he was e-

led to be his sonne and inheritour of heaue, vnto the miserable condition of synne, wher by he hath made hymselfe moost vyle bonde man vnto the dyuell.

But here ye must vnderstand, that the satisfaction which is here spoken of, is not so to be taken, as thoughe the penitent synner coulde worthely merite or deserue remission of synnes, by any payne or punyshment to be by hym suffered, or to make to GOD any iuste or full recõpence, equiualent to the synne that he hathe committed agaynst him and so to satisfye, whiche he can neuer doo. For that satisfaction hathe only oure sauiour Christ wrought, in his glorius passion. But to satisfy (as here is ment by satisfaction) is to please God with an humble lowly harte, redy to bringe forthe the frutes of penance, and to bring them forthe in dede, as in almes, prayer and fastyng, wythe all such meanes as maye serue for the cutiyng away of the occasion of synne, as the ministter shal thynke good, according to the word of God, and wyth suche weppyng, lamentyng, & waylyng, as do burst out of the harte, with a full purpose to lead a newe lyfe, and therwythe to forgyue all men theyr tresspasses, to restore to all men that he hathe vniustly taken or retayned from them, to recompence all hurtes and iniuries done by hym, accordyng to hys abilite and power, and as he maye, not only to wyll, but also to do thus to hys neyghe-

bours

boure in dede, wherin the neyghbour ought to be satisfyed.

And hereby appereth, howe God estemeth satisfaction, bothe to hymselfe, and to the neyghbour after the wyll and power, & not after the equiualence of that whyche is done. For to God, no man can so satisfy for synne. And Christ therfore hath satisfied for all, by vertue wherof, our satisfaction is accepted and allowed of God, who of hys infinite goodnes, and for Christis sake, is satisfyed, that is to saye, pleased wyth that lytle we do.

Wherupon after this cõtrition had in harte, confession made wythe mouth, and satisfaction shewed and promised, the penitent maye desyre to heare of the minister, the confortable wordes of remission of synnes. And ỹ minister therupon, accordyng to Christes gospel, pronounce the sentence of absolution, vnto the whych absolution the penitent must gyne credence, and beliue wythe a perfyte faith, that his synnes be nowe forgyuen freely, by the merites of Christes passion, to the whiche forgyuenesse he hath recourse by the sacrament of penãce as he had at the fyrst entry vnto Christes religion by the sacrament of Baptisme.

It is also to be noted, that confession to the preest, is in the churche profitably cõmaunded to be vsed & frequented, for many other good causes, and specially for thys

cause, that they which by custome be drowned in synne, and se not the abhominacion & filthynes therof, ne remembre the goodnesse of God, and want therfore contrition, maye by a good goostly father, be styred and moued, to detest and lament theyr synne, by declaryng vnto them the worde of God in such scriptures, as serue for that purpose, in such wyse, that not onlye contrition shall aryse in the harte to the pleasure of God, but also satisfaction ensue, wherwyth Goddes mercifull goodnes shall be contented. Do that the wordes of absoluciō maye be effectually pronounced to the penitent, of the remission of hys synnes,

Fynally it is to be remembred, that notwythstandyng thys waye before described, is the ordinary meane, for penitent synners, to obteyne remission of synnes, and to be reconcyled to the fauoure of God, yet in case there lacke a minister to pronounce the wordes of absolucion, or in tyme of necessitie whan a synner hath not sufficient leysure or opportunitie to do the workes of penance before declared, if he truelye repent hym of hys synfull lyfe, and wyth all his harte, purpose thrughe Goddes grace, to chaunge and amende the same, he shall vndoubtedly haue pardone and forgyuenes of all hys mysdoynges. For as Saynt Cyprian sayth: Euen in the houre of deathe, whan the soule is redy to departe out of the body, the great mer-

cifull goodnes of God, dispiseth not penãce? In so muche that than, nether the greatnes of synne, nor the shortenes of tyme, nor yet the enormite of lyfe excludeth from the mercy of God, if there be true contrition & an vnfayned change of the harte, from synfull conuersacion. The thefe ẏ hanged vpon the crosse, asked mercy wyth a contrite harte, & forthwyth was made a citezen of Paradise & where as he deserued condemnation & punyshment, this contrite harte, chaunged hys payne into martyrdom, & his bloud into baptisme. Yet not wythstandyng, no mã oughte vpon hope of Goddes mercye, styll to continue in synfull lyuyng. Lyke as no mã wolde be sycke in his body, vpon hoope to recouer helth. For such as wyl not forsake theyr wickednes, & yet thynke ẏ God wyl forgyue thẽ, be often tymes so preuented wythe the iuste plage of God, that nether they haue tyme to conuerte, nor grace to receyue the benefite of forgiuenes. Therfore scripture sayth Slack not to conuerte & turne to God. And lynger not from daye to daye. For hys anger wyll come sodenly, and in the tyme of vengeance, he wyll destroy the. Wherfore imbracyng the mercy of God, on the one syde, & fearyng the iustice of god on the other syde: Let vs at no tyme, nether dispaire of forgiuenes of our sĩnes, nor yet p̃sũptuously remayne styl in our sines, knowing ẏ the iustice of god wyl straitly exacte and require the debtes of all men, which be not pardoned through his clemency and mercy.

¶ The Sacrament of the Aultare.

THE Sacrament of the Altar was institute by our sauyoure Christe, the nyghte afore he suffered hys passion, where he syttynge at supper wythe his Apostles, after he had eaten of the Paschal lābe accordynge to the ordinaunce of the lawe of Moyses, and wyllynge all suche sacrifices & sacramentes of the olde testament to ceasse, & declaring that they were but shadowes and sygnes, to testifye hym, who as saynt Paule sayth, is the ende and perfection of the law, dyd than institute and ordeyne thys mooste hyghe and principall sacrament of the newe testament. Wherin is verely expressed, & presented the most excedyng & inexplicable loue of our sauyoure Jesu Christ, towardes vs, his churche, wythe whome it hathe pleased hym to leaue for our nourysshment, strength and confort, so precious and glorious a sacrament. Which among all the sacramentes, is of incomparable dignitie and vertue, for as moche as in other sacramentes, the outewarde kynde of the thyng, whiche is vsed in them, remaynethe styll in the owne nature & substaunce vnchaunged: But in thys mooste hyghe sacrament of the Aultare, the creatures, which be taken to the vse therof, as bred and wyne do not remayne styll in theyr own substāce, but by the vertue of Christis word in the consecratiō, be changed and turned, to the very substance of the bodye and blonde of our sauioure Jesu Christ. So that althoughe there appere the fourme of bred & wyne

Rom.x.

after the consecration, as dyd before, and to the outwarde senses nothynge semethe to be changed, yet must we, forsakynge & renouncyng the perswasion of our senses in this behalfe, gyue oure assent only to faythe, and to the playne word of Christ, whyche affirmeth that substance there offered, exhibited and receyued, to be the very precious body & bloud of our LORDE, as it is playnely wrytten by the Euangelistes, & also by saynt Paule. Where they entreatyng of the institution of this Sacrament, shewe howe oure sauioure Christ, syttyng at hys last supper wythe hys Apostles, toke breade & blessed it, and brake it, and gaue it to hys Disciples, and sayde:

Mat.xxvi. Take ye and eate, Thys is my bodye.
Mar.xiiii. And also whan he gaue the cuppe, he sayde:
Luc.xxii. Thys is my bloude of the newe Testa-
i.Cor.xi. ment, whych shalbe shed for many, for the remission of synnes.

By these wordes it is playne and euident to all them, whiche wyth meke, humble and synceere harte, wyll beleue Christes wordes, and be obedient vnto faythe, that in the sacrament, the thynges that be therin, be the very body and bloude of Christ in very substance. Whyche thyng, who so euer wyll deny, he denyeth the very open and playne wordes of Christ, whych can not be but true, for he is truthe it selfe, and can not lye. Wherfore

foze in this mooſt hyghe miſtery, no manne ought to reaſon ouer farre, noz go about to compaſſe the wyl and wozke of God, by his weake ſenſe and imagination: But we muſt without further ſerchyng, gyue fyrme aſſent and credence, vnto Chriſtis almyghty wozd, by the whiche heauen and earth were made, and not trouble our wyttes in labouryng to compzehend the power & myght of God, but rather (ſtedfaſtly gyuynge fayth to his wozde) applye our hole wyll and affection, to atteyne the fruite and pzofytte of thys mooſt holy ſacrament, towardes our ſaluacion, accozdyng to the intent of Chriſtes inſtitution: Who of hys ineſtimable mercy and loue towardes vs, wyllyng that we ſhuld haue perfyte hope, ſtrength, comfozt and ioye in him, and that we ſhulde haue continuall remembzaunce, of hys mooſt deere charitie, ſhewed towardes vs, in hys death and paſſion, dyd inſtitute this ſacrament, as a permanent memozialle of hys mercye, and the wonderfull wozke of oure redemption, and a perpetuall fode and nouriſhemente foz oure ſpirituall ſuſtentation, in thys dangerous paſſage and trauayle of thys wzetched lyfe. It is therfoze neceſſary, that in the vſynge, receyuynge, and beholdynge of thys Sacramente we haue hartye remembzaunce of oure mooſte louynge and dere ſaupoure Jeſu Chriſt, that is to ſay, that we thynke effectuouſely of his mooſte bytter paſſyon, whyche he beynge the Lozd of glozy, ſuffered foz vs. And to bewaile oure

Rom. vi.

le our synnes, whych were cause of the sayde death and passyon, callynge meerely for grace and the mercye of god, whyche moost abundātly is obteyned, by the vertue and merite of the same passion. And thynkyng that our Lorde, which gaue hymselfe in that maner for vs, wyll not forsake vs, or caste vs awaye, but forgyue vs, yf we truly repente, & wyll amende, and become faythfull seruantes to hym, whych so derely hath bought vs and payde for vs, nether golde ne yet syluer,
1. Pet. i. as sayut Peter sayethe, But his owne precyous bloud. Wherfore, seyng we be so bought we muste knowe, that we be not our owne, that is to saye, We maye not be at lybertye and wildnes of our owne flesshe, nor we may not be seruantes to the worlde, nor the deuyl but we muste be seruantes to oure lorde and Mayster Jesu Christe, in all obedience vnto ryghtewysenes, and godlynes, accordynge to hys wyll and commaundementes.

Therfore whan so euer we shall receyue or vse thys holye sacramente, we muste take hede, and haue reuerence to the maiesty thereof, & beware that we come not vnworthyly thervnto. For as sayut Paule sayethe:
1. Cor. xi. He that eateth of that heauenly fode, or drinketh of the cuppe of oure lorde vnworthyly, that is to say, wythoute due reuerence, fayth repentaunce, charite, and the feare of God, he eateth and dryncketh hys owne damnacion, bicause he putteth no difference betwene

the

the bodye of oure Lorde and other meates. And further truly, seing christen men oughte to haue remembraunce of God, whan so euer they goo to theyr bodely meate or dryncke and receyue it not wythout thankes gyuing vnto God (as Sayncte Paule sayethe.) Whether ye eate or dryncke, or what so euer ye do, do it in the name of oure Lorde Jesu Christ: How moch more ought alchristē men (whan they come to be fed at the table of oure Lorde, and to receyue thys blessed & glorious sacrament) to haue special and entier deuotion, wyth moste thanckefull remēbraunce to god, for his goodenesse declared towardes vs, in the benefite of our redemption? And therfore amonges other names, this sacrament is called Eucharistia, that is to saye. the sacrament of thankes & blessynge. For as moche as it setteth before vs and doth exhibite vnto vs, the verye pryce of our redemption, and saluation, whych is the bodye of our lorde, that suffered and dyedde for vs. i. Cor. il.

Farthermore here is to be noted, as touchynge the receyuynge of thys sacrament, that although oure saupoure Jesus Christ, at the fyrste institution therof in hys supper, dyd mynyster it vnto hys dyscyples than present, vnder bothe the kyndes of breade and wyne: Yet that fascion and maner of mynystryng is not so necessarye to the receyuer

ner, excepte it be to the prieste, whan he conse
crateth: that withoute the due obseruatyon
of that waye, man myghte not receyue that
blessed sacrament, to his saluation: For the
benefite or hurte that commeth to a christen
man, by receyuyng of thys sacrament, stan-
deth not in the fascion or maner of receyuing
of it, vnder one or both kyndes, but in ỹ wor
thy or vnworthy receyuyng of the same. For
he that receyueth this sacrament worthyly
vnder the one kynde, as vnder the fourme of
breade onelye receyuethe the hole bodye and
bloude of Christe, and as many and great
benefytes of Christ, as he that receyuethe it
in both kyndes. And therfore if any mā shuld
teache, that the laye people (whyche by the
ordinance and auncient custome of the catho
lyke churche, haue vsed to receyue this holy
sacrament in fourme of breade onlye) be se-
duced, and so cause theym to thinke, that the
hole body and bloud of Christe were not cō-
prehended in that onlye fourme of breade, as
well as in bothe the kyndes, this doctrine
oughte vtterly to be refused & abiected, as a
pestiferous and a diuelyshe schole. For sure-
ly scripture teacheth the contrarye. And also
naturall reason, although it can not com-
prehend the hole mysterie of thys sacrament
yet here in it teacheth vs agreably with scrip
ture, that the lyuely bodye can not be wythe
oute bloude, and so men oughte to be led frō
that fonde opinion (yf any suche be) both by
that faythe and credite they owe to scriptu-

res,

ge, and in thys poynte also by natureall reason. Wherfore christen menne ought not to grudge at thys fourme and maner of receauyng of this sacrament vnder one kynde, vsed and allowed by the catholyke Churche, both to auoyd that errour afore rehearsed, & also for many other weyghty consideracions, concernyng bothe the honoure of the sacrament, and the libertie and commoditie of the hole church. And not only laye men, but also prestes (sauynge whan they consecrate) vse to receyue thys sacrament none otherwyse. Let christen men therfore, humbly apply thē selfe, to put all erronious fantasies (yf any suche arise) cleane out of theyr hartes, & satisfy them selues wythe this, that whā they receaue thys sacrament worthely, though it be but in one kynde, they lose no parte of the profyt and benefyte, promised by vertue of the sayde sacrament.

Wherfore considerynge (as is afore rehearsed) the dignite and excellency of thys sacrament, we ought wyth all humblenes of harte and deuotion, to prepare oure selues, that we (vsyng accordyngly the same) maye be partakers of suche fruyte and grace, as vndoubtedly is offred and gyuen to all such, as in due manner receyue thys sacramente. For they that so do, be made one wyth Christ, & dwell in hym, and he in them, as he sayth in the. vi. Chap. of sayne Johns gospel, where he speaketh also of this sacrament. Thys

G. is

is the breade whyche deſcended from hea-
uen, that who ſo euer eateth therof ſhulde
not dye. I am the lyuely breade, whyche
haue deſcended from heauen, if any ſhall
eate of thys breade, he ſhall lyue euerla-
ſtyngly. And thꝰ he declaring hymſelf, what
he meanethe by the bread, ſaythe, as inconti-
nently foloweth: And the bread, whyche I
ſhall gyue, is my fleſhe, whyche I ſhall
gyue for the lyfe of the worlde. Which wor
des be mooſt conforteable, for the perfyte con
firmacion and eſtabliſhment of our faythe
in thys ſacramente: For as muche as they
bothe certify vs, that his very fleſhe, bloud
and body, is thꝰt meate, whiche we receyue
in the ſacrament, and that alſo it preſerueth
from death, and conferreth lyfe to all, which
duely receaue it. For ſeyng it is the very bo-
dy of ours ſauioure Chriſt, whiche is vnited
and knytte to hys godhead in one perſone, &
by reaſon therof, hathe the very vertue and
ſubſtaunce of lyfe in it, it muſt nedes conſe-
quently, by the mooſt holy and bleſſed partici-
pacion of the ſame, gyue and communicate
lyfe alſo to theym, that worthely receyue it:
And it indueth them wyth grace, ſtrength, &
vertue, agaynſte all temptacion, ſynne, and
drathe, and dothe muche eaſe, and relieue all
troubles, diſeaſes and infirmities of theyr
ſoule. For ſeynge the woman whiche was
Mat. ix. diſeaſedde wythe the fluxe of bloude (as it

is

is written in the gospell) was healed, by touchyng the hemme of the garment of Christe, through the vertue whiche came from hym: Nowe muche more shall they fynde remedye of the sycknesse and malady of theyr soule, whyche wythe due reuerence and faythe, receaue and eate the blessed body of Christ, & so be made lyuely temples of hym, dwellyng in them, yea made as one fleshe and body & hym. For thys heauenly meate is not tourned into oure substaunce, as other corporall meate is, but by the godly operation therof, we be turned towardes the nature of it, that is to saye, of earthly corruptible, & synfull, we be made heauenly, spirituall and stronge agaynst synne, and all wyckednes.

And further it is to be remembred, that as in ẏ receyuing of this sacrament, we haue moost intier communion wythe Christ: so be we also ioyned by the same in moost parfyt vnite wythe hys churche, and all the mẽbers therof. And for ẏ cause amonges other, this sacrament was instituted of oure sauyoure Christ, in the fourme of bread, to signify the vnitie, concord, and charitie that is betwene Christ our heade, and hys misticall body the churche, and euery parte and membre therof one wyth another. For as bread is made of many graynes or cornes, whyche all make but one loofe: so shulde all true christen people beyng many in nombre, yet be all one in faythe and charitie, as saynt Paule saythe,

1.Cor.x. We be one breade and one bodye, all that be partakers of one breade, that is of this blessed sacrament.

Fynally it is to be notedde, that although Christ at the fyrst institution of this sacrament, dyd consecrate and gyue it to his disciples, at supper, after they had eaten the paschall lambe, partely to declare that the sacramentes and sacrifyces of the olde law shulde from thenseforthe ceasse and take an ende, and partely, that by thys sacramente, beynge the laste thynge that he nexte before hys deathe, lefte vnto hys disciples, the remembrance of hym shuld be the more depely and effectuously imprynted in the hartes of them, and of all other, that after shulde receyue the same: Yet (as S. Augustyne sayth) it was thought good to the Apostles, & the vniuersall churche, beyng moued wythe the holy ghoste, for the more honour of so hyghe a sacrament, and for the more reuerence and deuoute receyuyng therof, that it shulde all wayes be receyued of christen people, whan they be fastyng, and before they receaue any bodely sustenaunce, excepte it be in case of syckenes or necessite.

Wherfore consideryng ẏ moost excellent grace, efficacy, and vertue of this sacrament, it were greatly to be wysshed & prayed for, that al christen people, had such deuotiō ther vnto, that they wolde gladdelye dyspose

yoke and prepare themselues. to the more ofte worthy receyuynge of the same. But seyng that in these last dayes, charitie is waxed colde, and synne dothe abound (as Christ saythe in the gospel that it shulde) yet if christen men wyll auoyde the great indignation of God, it shall be good for theym, whan so euer they receaue thys sacrament them selues, or be present, where it is ministred or vsed, as spectally in the tyme of Masse, to behaue them selues reuerently, in pure deuotiō and prayer, and not to talke or walke vppe and downe, or to offende their brethren, by any euyl example of vnreuerence to the sayd sacrament: excepte they wyll declare theym selfe to haue smale regarde to our sauyoure Christ, there bodily present of whiche vnreuerence and contempte maye ensewe, not only spirituall punyshmentes of God, by wyth drawyng hys grace from suche vngodly persons, but also bodely and ope scourge, as sayne Paul sheweth to the Corinthiās. That for the vnworthy entreatyng & vsyng of this sacrament, many amonges them were weake, sycke, and dyed. A 1. Cor. xi.

The sacrament of matrimony.

AS TOVCHYNGE the sacrament of Matrimony, and the institution therof, you shal vnderstand that almyghty God at the fyrst creacion of man, consyderyng of hys infinite goodnes & wisdome, howe necessary it was, to couple and conioyne man and woman togyther in maryage, as well for theyr mutuall ayde & consorte, and for the preseruacion and continuance of mankynde in lawfull succession, as also that the same generation myghte after the fall of man, be exercysed perpetually, vn

to

to the worldes ende, wythout synne & offēce towardes God, dyd conioyne Adam & Eue togyther in mariage. And than instituted matrimonye, and consecrated and blessed it by hys holy worde, as appeareth in the boke of Genesis, where is also described the vertue and efficacy of the same, by these wordes following: Nowe this bone is of my bones, and this flesshe is of my flesshe, & therfore the man shall leaue hys father & mother, and adhere and cleaue vnto hys wyfe, and they shall be two in one flesshe and in one body. By whiche wordes, it is ment, that by the vertue and efficacy of matrimony, ryght fully and by the aucthoritie of God cōtracted, the man and woman̄e, whiche were before two bodyes, be nowe vnited, & made one body, during theyr lyues, so that the husbonde hath no power of hys owne body, to vse it as hym lyst, and wyth whome he lyket he, but it is hys wyues, and wyth her only he maye vse the acte of matrimony. Nor the wyfe hath any power of her owne body to vse it as her lyste, or wyth whome her lyketh, but her body is her husbondes body, & wyth him only, maye she vse the acte of matrimony. And therfore the sayd two persons so conioyned, may not after be deuyded, for any affection to father or mother, or for any earthly in the worlde, but eche muste adhere and cleaue to other, for as muche as they

Gene. ii.

be nowe two persons in one flesshe and in one body.

Secondly how that almyghty god allowyng and approuyng the sayde institution of matrimony, sanctifyed and blessed it wyth his holy word immediatly after Noes floude, sayeng vnto Noe, and hys chyldren in thys wyse: Increase and be ye multiplyed, and replenysshe the earthe. This institutiō of matrimony thus allowed by god, vnto Noahe and hys chyldren, although it was a sufficient instruction vnto them, and all theyr posteritie, howe to vse the same in all puritie and cleannesse, to Goddis pleasure and hys contentation: Yet God consyderynge the naturall inclination of manne to malyce and synne, dydde afterwarde further explicate and establysshe the same by his other lawes wrytten, whereby God prohibited, that any matrimony shoulde be made in the degrees folowyng, that is to saye.

Gen. x.

No man shall marry with his mother hys grandame, hys great grandame and so vpwarde: nether maye he marry wythe the wyfe of hys father, his grand father, or his great grand father, and so vpwarde: nether any man maye marry wyth the syster of his father, or of hys mother, his grand father, or hys grand mother, and so vpward: nether maye any man marry wyth the wyfe of hym that is brother to his father, his mother, his

grand

grand father, his grand mother, and so vpwarde. And lykewyse euery woman is forbydden to marry any man, wythin any degrees aboue rehearsed. It is also further forbydden, that any man shall marry wyth hys syster, whether she be hys hole syster or hys halfe syster, begotten in mariage or oute of marriage: nether maye he marry wythe hys brothers wyfe, nor ye his wyues sister. Which lawes of prophibitiō in marriage, although they were not by expresse wordes of God, declared at the fyrst institution of matrimony, ne also whan the same was allowed after Moes lud, yet God dyd ingraue and imprinte the same lawes in the harte of man, before they were wrytten by Moyses. And for as muche as the natural lyght and knowledge of manne, was not onely by originall synne obscured and blynded, but also in the moost parte of men, by the increase of synne and malyce, in longe continuance of proces of tyme almoofte perysshed and extincte: In so moche ye they coulde not perceaue nor iudge, what thynges were of theyr owne nature nought and detestable in the syght of God, ne yet howe farre the naturall honestie and reuerence, which we owe vnto suche persones, as be nere of our kynne or alliaunce vnto vs, was extended: God therfore wyllyng man to reto urne from darkenes, commaunded his Prophete Moyses, to promulgate & to declare by hys worde vnto the people of Israel, the sayde lawes of prohibition of

matrimony in certayne degrees of consanguinite and affinite, as is before mencioned. In the declaracion of the whyche lawes of prohibition, Moyses so tempered hys wordes, that it maye euidently appeare therby, that not onely the Jewes, but also all other the people of the world, were as moche and as straytely bounden to the continuall obseruation of the same lawes, as they were to the other morall lawes of the ten cõmaundementes.

Thyrdely, that the coniunction betwene man and woman in matrimony, doth not only signifye and represent the perfite & indissoluble coniunction and vnion of the nature of God, withe the nature of manne, whiche was fulfylled, whan the second persone in trinite, descendyng from hys father, dydde take vpon hym the very fourme and substance of oure nature, and so theyse two natures were vnited and knytte togyther in one persone: but also therby is signified and representedde the societe and coniunction in perfyte and indissoluble loue and charitie betwene Christ and hys churche, that is to say the congregacion of all Christenne people. And thys to be trewe, Saynct Paule hym selfe affirmethe in the fyfte Chapiter of the Epistle vnto the Ephesiannes. In whyche place the Apostle myndyng to proue and perswade, that all women, beynge marryedde, oughte to loue, to reuerence, to honoure, to obey,

obeye, to be subiecte vnto theyr husbondes in all thynges: euen as the churche is subiect vnto Chriſte: And lykewyſe that all husbondes ought and be bounde to loue theyr wyues, euen as they loue theyr owne ſelfe, and theyr owne bodyes, and euen as Chriſte loueth the churche hys eſpouſe: He bryngethe in the fyrſte inſtitution of matrimony, as it was ordeyned by God in Paradyſe, and alleadgeth the wordes of God, as they be before reherſed: vpon whiche wordes the Apoſtle inferrethe and ſayethe. This coniunction of manne and woman togyther in mariage, whereby they are knytted, vnited, and made all one fleſſhe and one bodye, Is the ſacra- Ephe.v.
ment, that is to ſaye, a miſtery and ſignification of that great and meruelous coniunction, whyche is betwene Chriſt & his church. For lykeas by vertue and efficacye of the fyrſt inſtitution of matrimony, the husbande and the wyfe be made to be but one bodye, wherof the husbond is head: Euen ſo Chriſt doth knytte and vnite, conglutinate & make hys churche to be one body wyth hym, wherof he is the very heade. By the whyche wordes of Saynt Paule, it appeareth not only what is the vertue and efficacy of matrimony, in the vnityng and incorporatyng of two bodyes in one, but alſo that it dothe ſignify thys other coniunction, whiche is betwene Chriſt and hys churche. And that this coniunction betwene Chriſt and the churche, is the very ſelfe thynge, whyche is ſignifyed

and

and representedde by the other coniunction of manne and womanne in marryage. For thoughe saynte Paule vsedde in thys place, other argumentes and persuasions, taken of the lawe of nature, to enduce marryedde persones, the one to loue the other, sayenge that menne naturally do loue and noucyshe theyr owne bodyes and theyr owne flesshe: Yet he vseth this as a reason of great efficacy, to persuade hys purpose, that is to say that all husbondes and wyues oughte so to vse thē selues the one to the other, that theyr matrimony, and all theyr workes and affections in the same, myght and shoulde corresponde, & be conformable and lyke vnto that moost holy thynge, whiche is signifyed and represented therby, that is to saye, vnto that spirituall coniunction, whyche is betwene Christ, and his espouse the church And that therfore especially, the manne ought and is bounde to loue his wyfe, & the wyfe to loue and obeye her husbande in all thynges, leste by doynge the contrary, they shoulde make theyr matrimony vnlyke to the thynge that is signifyed therby.

And thus was matrimony not only instituted by God, sāctified by hys word, & dignifyed by hys lawes, euē frō the begynnyng of the world: But also Christ himselfe did accept, approue, & allowe the same in the newe Testament, as wel by his worde, as also by his sundry workes & dedes testifieng ẏ same:

In so

In so much ye he beyng inuited to a certayne
mariage, made in Cana a towne of Galilee,
dyd vouchesafe, not onelye to come thither, &
there to honoure the sayd mariage with his Ioan.ii.
corporal presence, and ye the presence also of his
blessed mother and hys holye apostles: but
there he beganne also, by tournynge of wa-
ter into wyne, fyrste to worke myracles, & to
manifest his glory vnto the worlde, And af- Mat.xix.
terwarde in one other place, whan the pha-
riseis came vnto hym, & demanded, whether
a man myght laufully be diuorced from his
wyfe for euery cause: Christe puttynge the
sayd Pharisees in remembrance of the first
institution of matrimony, sayde vnto them:
Haue you not redde, howe that god, whiche
created all thynges in the begynnynge, dyd
also forme, and create man and woman, and
sayde these wordes: Therfore the man shall
leaue his father and mother, and shal ad he-
re and cleaue vnto hys wyfe, and they shall
be two in one fleshe and one bodye? Wher-
fore vnderstande you (sayeth he) that sithe
man and woman conioyned in matrimonye,
be by goddes ordinaunce but one fleshe and
one body, they shulde not afterwarde be se-
parated or diuorced one from the other, And
vnderstād you also, that it is not lawfull for
any man, to separate and diuide those per-
sons asundre, whyche by goddes worde and
hys wyll and power be conioyned togither.
And whan the pharisees replying thervnto
sayde: Why than dyd Moyses commaund

des, to make a lybell of dyuorce, and so to departe and separate our selues from our wyues? Christe answered them and sayd. Moyses consideryng the hardnes and obstinacye of your hartes, dyd permit and suffre you so to do, how be it I say vnto you, that it was not so at the begynnyng, that is to saye, it is clene contrary to the godlye institution and naturall order of the lawes of matrimony, as it was instituted by god at the beginning that any man married shulde be diuorcedde from his lawfull wyfe, and be set at lyberte to marye. And therfore I say agayne vnto you, that who so euer dothe forsake hys lawfull wyfe, onles it be for adultery, committed by her, and marry an other, I say he committeth adultery in so doynge. And lyke wyse what woman so euer doth forsake her lawfull husband, and marryeth an other, she also cõmitteth adultrye, & the man also that marryeth her, offendeth in lyke maner.

These wordes of Christe euidently declare his sentence in the approbation of the institution of matrimonye, made at the begynnyng of the worlde and that it is Christes wyl and commaundement, that the people of god shuld folowe and conforme theyr doynges vnto the lawes of matrimony thus made, and shulde obserue the same in suche purite and sanctimonye, as it was fyrste ordeyned, without separation or deuorce, and that vnder the paine of damnation.

And

And here also is one thynge specially to be noted, & in these wordes of Christe, (That whyche God hathe conioyned, man maye not separate) is declared the infinite benignite and goodnes of god towardes vs, in that he hathe not onlye conioyned our firste progenitours Adam and Eue together in mariage, where by he gaue vnto vs the originall begynnyng of our procreation, but that he doth also euer syth that tyme cõtinually assiste man and woman, and worketh with them in thys conunction of mariage, and is the verye authour of all matrimonies, which lawfully made betwene man and womã And therfore sayne Paule sayth Honorabile coniugium in omnibus & thorus immaculatus, that is to saye: Matrimonye is honourable in al, and the bed vndefyled. Heb.xiii.

An other thynge also is to be noted, that not onlye the acte and procreatiõ, which els of it selfe were vnlawful: is by thys sacramente made lawefull: but also that the good bryngyng vp of chyldren, borne in matrimonye, is so well accepted of god, that vnto it as vnto other good workes, doone in faythe by grace, is promysed lyke euerlastyng accordyng to the wordes of sayncte Paule, where he sayth: The woman was seduced and blynded by the serpent, and so syn i.Tim.ii.

ned

fied deadly, but she shall be saued by procreacion and bryngyng forthe of chyldren if the same do perseuer and continewe in faythe and loue towardes God, and in holynes & temperance in theyr actes & dedes. And as this is spoke of the womā, so it is also verifyed in the man, doyng his duty lykewyse as is required of the woman.

Fynally it is to be considered, how in matrimony, be cōmended specially thre good thinges, all whych they that cōtract matrimony, ought to remēber and regarde: Fyrste of all, the thynge it selfe, whiche is signified therby, whych as is sayde before, is the high the myghty and incomprehensible worke of God, in the coniunction of Christe and the churche togyther, wroughte by hym to oure singulare benefite and euerlasting saluaciō. And that therfore the man and wyfe oughte to lyue togither in perfitte vnite & concorde, and to loue eche other as theyr owne bodies, and to vse the same in all clennes, puritie, & honoure, euen as Christ hymselfe loued hys espouse the churche, and suffered all afflictions & paynes, to make her glorious & voyde from al maner of spot or wrinkle of vnclennes. Whych matter saynt Paule moost godly declareth in hys Epistle to the Thessalonians, where he wryteth in this manner. I praye you brethren, and instantlye desyre you for our LORDE Jesu Christis sake, that

Ephe. v.

i. Thes. iiii

that lyke as ye haue herde here to fore of vs, howe and in what maner you shulde go forward, and plesse god, so ye do procede in the same, and that after suche sorte and maner, that you may continually profite and encrese therin. You remembre I doubte not what preceptes and cõmaundementes I haue gyuen vnto in tymes paste, in the name of oure Lorde Jesu Christ. And nowe in lyke maner, and in hys name also, I saye agayne vnto you, that the wyll and commaundement of God is, that you shoulde sanctify your selues, that is to saye, that you should abstayne from all maner of fornication, and that euery one of you shulde vse and kepe the vessell of his body, in holines and honoure, and not in desyre of carnal concupiscence, lyke as the Gentiles do, whyche knowe not God; and that no man shuld craftely compasse & circũuent hys brother, to obtayne hys fleshly lustes: For almighty God taketh vengeaunce vppon all suche people, as do committe anye of those thynges. Knowe you also, that god hathe not called vs to vncleannes and fylthynes of lyfe, but vnto holynesse and sanctimony. And therfore I do exhorte you all, & in the name of God, commaunde you, to eschewe all fornication and adulterye, all vncleannesse and carnall concupiscence, all fylthynesse and vnpure lyuyng in fleshlye lustes of the bodye. And I saye further, that who so euer dispiseth and breaketh these my commaundementes, doth not despise me, but de-

spyrith God: For they be hys commaundementes, whose spirite ye haue receyued.

The seconde good thynge, whych ought to be remembred in the sayde sacrament, is the faith and mutual promise, made betwene the husbande and the wyfe, coniopned in lawfull matrimony, whereby and by the vertue of the sayde sacramente, the persons so lawfullye conioyned, be bounde eche one to kepe promyse wythe the other, accordyng to suche truste and confidence, as eche had in the other, & expressed by wordes in the same contract, whych promyse God dyd assist and ratify, and is now partye therunto: so that the breache of that promise & fayth is now a hyghe and displeasant offence vnto almyghtye god, lyke as the obseruation & keppyng therof, is in the syght of God, pleasante, acceptable, and meritorious, and the knotte also and bonde of matrimonye, contracted betwene the sayde persons, is made therby to be indissoluble. Trouthe it is, that if in anye marriage, it maye appere, and be dewelye prouedde, that there is suche insufficyente impedimente, by the lawes of GOD, or by the lawes of the Realme that the same matrimony was at the beginnynge vnlawfull, and of none effecte: in that case, the churche maye and ought, to diuorce the same persons, so vnlawfully contracted, and declare, that suche matrimonye is vnlawefull, and the bonde thereof, to be of no

strength

strengthe or efficacye, because it was neuer good from the begynnynge Notwithstandynge in mariages lawfully made, & accordyng to the ordinance of matrimony prescribed by god and the lawes of euerye realme, the bond therof can not be dissolued, during the liues of ỳ parties, betwene whome suche matrimony is made.

The thyrde good thynge to be considered and obseruedde in matrimonye, is the chylde that commethe of matiage, and the good and vertuous education and bringing vp of the same. Wherunto all marieddemen and women oughte to haue a special regard and to folowe therin the example of Thoby whyche taught his sonne from his infancy, to loue and dreade God, and to flee and abstayne from all manner of synne for goddes sake. For surely if ỳ fathers and mothers be negligent in good bryngyng vp of theyr chyldren in theyr youth, and suffre them to fal into folyes and synne, in defaut of due correction and chastisement of them for the same noo doubte they shall answere vnto god for it, as it appeareth by the great strokeand punishment of god, whan he dyd sodenly stryke Ely vnto deathe, bycause that he knowynge hys chyldren to do amysse, dyd not punyshe them therfore, Tob. iiii. i. Reg. ii. & iii i.

And therfore lette all parentes employ theyr diligence & busy cure to educate and in

ſtrutte theyr chyldren, by all meanes in vertuz and goodnes, and to reſtrayne them frō vices, by conuenient diſcipline and caſtigation, accordynge to the ſayenge of the wyſe
Pro.xxiii. man. Withdraw not thy iuſte diſciplyne frō thy chylde, for if thou doo ſo, he wyll fall into ſundrye inconueniences, and ſo fynally ſhall be loſt and vndone. Wherfore ſpare not to chaſtiſe thy child wt the rodde, and ſo doynge, thou ſhalte delyuer hys ſoule from hell. And concernyng ye chyldres duetye towardes the father, it ſhall be declared hereafter in the commaundementes.

¶ The Sacrament of Orders.

AS CONCERNYNGE the sacrament of Orders, it is to vnderstande, that order is a gyfte or grace of ministracion in Christes churche, gyuen of god to christen men, by the consecration & impolition of the byshops handes vpon the

and thys ſacramente was conferred & gyue at the begynnyng by the apoſtles, as it appereth in the epiſtle of ſaynct Paule to Timothye, whome he had ordred & conſecrate preſt: where he ſayeth thus: I do exhorte the, ij. Tim. i. thou do ſtyrre vp the grace of GOD, the whyche is gyuen the by the impoſition of my handes. And in an other place he bothe monyche the ſame Timothe, and put him in remembraunce of the rome and mynyſterye, that he was calledde vnto in theſe wordes: Do not neglecte the grace, whyche thou i. Tim. iiii. haſte in the, and the whyche is gyuen the throughe prophecye, and with impoſition of handes, by the auctharite of preſthode. Whereby it apperethe, that ſayncte Paule dyd conſecrate and ordre preſtes and biſhoppes by the impoſition of his handes. And as the Apoſtles them ſelues, in the begynnynge of the church, did ordre preſtes and byſhops: So they appoynted and wylled other byſhops after the to do the lyke, as S. Paule manifeſtly ſhewethe in his Epiſtle to Tite, ſayinge thus: For this cauſe I leſte the at Tite. i. Crete, that thou ſhuldeſt ordeyne prieſtes in euerye cytye, accordynge as I haue ap- i. Tim. v. poynted the. And to Timothe he ſayethe: Se that thou be not haſtye, to put thy handes vpon any man.

And

And here is to be noted, that althoughe this forme before declared, is to be obserued in giuing orders: yet there is no certayne rule prescribed or limitted, by the worde of God, for the nomination, election, presentation, or appointynge of anye suche ecclesiastical mynisters: But the same is holy lefte, vnto the posytiue lawes and ordinaunces of euerye christen region, prouided & made, or to be made in that behalfe with the assent of the prince and ruler. And as concernynge the office & dutie of the sayde ecclesiasticall ministers, ẏ same consisteth in trew preachynge and teachynge the worde of god vnto the people, in dispensing and ministringe the sacramentes of Christe, in consecratyng and offeryng the blessed body and bloude of Christe in the sacrament of the altare, in loosyng and assoylyng from synne, such persons as be sory and truly penitent for the same, and excommunicatyng suche as be gylty in manifest crimes, and wyll not be refourmed otherwyse, & finally in prayeng for ẏ hole churche of Christ and spetially for the flocke committed vnto them. And although the office & ministery of priestes and bishoppes, stand chiefly in these thinges before rehearsed: yet nether they nor any of theym maye exercyse and execute any of the same offices, but with suche sorte and suche limitation, as the ordinances & lawes of euerye christenne realme, do permitte and suffer.

And because it is not mete, that this so chargeable a cure, shulde be cōmitted to euery man, that peraduēture, ambiciously wold desyre it: Therfore saynt Paule doth diligētly sette out to hys disciples Timothe & Tite the conuersation, learnyng, conditions, and qualities of them that shulde be admitted to the ministery of priesthode, wrytyng in thys manner: A bysshop or a priest oughte to be blamelesse, as the stewarde of God, not wylfull, not angry, no drunkarde, no fyghter, not gredy of fylthy lucre, but gyuen to hospitalitie, liberall, discrete, sober, ryghteteous, deuoute, temperate, and continent, & suche one as holdeth the true word of doctrine, that he maye be able to exhorte with holesome learnynge, and to reproue them that saye agaynst it. Thus we haue shortely touched, fyrst the orderyng of priestes and bysshoppes: Secondly, theyr ministery, office & duety, wythe the charge & cure belongyng therunto, and finally the qualities and conditions required in the same.

i. Tim. iii. & Titus. i.

And for asmuche as it is an olde heresy of the Donatistes, cōdemned in the generall counselles, to thynke that the worde of God and hys sacramentes, shulde be of no efficacy, strength or vertue, whē they be ministred by euyll men, it is to be remembred, that accordyng to the sayeng of saynt Gregory Nazianzene

riamene: Lyke as there is no difference be-
twene the selfe same ymage or figure of any
thynge imprynted wyth a signet of golde, &
a signet made of yrō, or of wod, or any other
vyler matter: euen so the worde of God, and
the sacramentes of God, ministred by an e-
uyll and noughty manne, be of the selfe same
vygour, strength and efficacy, as whan they
be ministred by a man of excellēt vertue and
goodnes. The cause and reason wherof is,
for that the priestes & byshops, although in ȳ
executiō of theyr office & administratiō, they
do vse and exercyse the power & authorite
of God, committed vnto thē: yet they be not
the principall causers, nor the sufficient, or of
them selues the efficient causers, or gyuers
of grace, or of any other spiritual gyft, whi-
che procedethe and is gyuen of God, by hys
word and hys sacramentes: But God is the
only principall, sufficient, and perfytte cause
of all the efficacy of his word, and his sacra
mentes, & by hys only power grace, & bene-
fites it is, that we receyue the holy ghoste, &
hys graces, by the office and administracion
of the sayd priestes and bysshoppes: and the
sayde priestes and byshoppes be but only as
officers, to execute and minister wythe theyr
handes and tounges, the outward & corpo-
rall thynges, wherin God worketh & gyueth
grace inwarde, accordynge to hys pacte and
couenaunte made wythe and to hys espouse
the Churche. And this also Chrisostome af-
firmethe, the. lxxv. Homily vpon Sayncte

John, where he saythe in thys maner: What speake I of priestes, I saye that neyther angell nor archaungell canne gyue vs any of theyse thynges, whyche be gyuen vnto vs of GOD, but it is the father, the sonne, and the holy ghoste, whiche is the effectual cause of all theyse thynges, the priest dothe onely putte to hys handes, and hys tongue. And And in this poynte Saynte Ambrose also agreeth, wythe the sayde sayenges of Chrisostome wrytyng thus: The priest layeth hys handes vppon vs, but it is GOD, that gyueth the grace: the prieste layeth vpon vs his besechyng handes, but GOD blesseth vs w̄ his myghty hande: The bysshoppe consecratethe an other bysshoppe, but it is GOD that gyueth the worthynesse. Wherfore we muste alwayes thynke, and beleue, that the vertue and efficacy of the worde of GOD, and hys sacramentes, consisteth and dependeth, in and vpon the commaundement, ordinaunce, power, and aucthorite of GOD only, and that nether the merites or worthynes of the ministers, be they neuer of suche excellency, do gyue them theyr auctorite, strength, or efficacy, neyther yet the malyce, nor corrupte lyuyng of them, be it neuer so euyl, can frustrate or take away from the sayd word or sacramentes, theyr sayd power, authorite strength or vertue.

Moreouer as touchyng the order of Deacons, we rede in the Actes of the Apostles,

ties, that they were ordered and instituted by the same Apostelles, by prayer and imposition of theyr handes vppon theym. And as for the qualities and vertuous conuersation whiche be required in them, saynt Paule setteth theym oute in hys epistle to Timothe, in theise wordes: Deacons oughte to be chaste, not double tounged, no drunkardes, not gredy of fylthye lucre, hauynge the misterye of faythe in a pure conscience. And theyr office in the primitiue churche, was partely in ministrynge meate and dryncke, and other necessaryes, to poore people found of the churche, partely also in ministryng to the byshoppes and priestes, and in doynge theyr duetie in the churche. And of these two orders only that is to saye, priestes & deacons, scripture maketh expresse mencion, & howe they were conferred of the apostles by prayer and imposition of theyr handes. And to these two, the primitiue church dyd adde and conioyne certayne other inferiour and lower degrees, as subdeacons, accollites, exorcistes, wythe diuers other, of the whiche mencion is made of, both of the moost auncient writers, that we haue in the Churche of Christe after the Apostles, and also in diuers olde counsayles namely in the fourth counsayle of Aphrike in whiche Saynte Augustyne was presente, where as all the kyndes of orders, whyche were than in the churche, be rehearsed, and also wythe what rites and ceremonies, they were conferred and gyuen at that tyme.

Act. vi.

i. Tim. iii.

And

And thus by succession from the Apostles tyme hathe Order continued in the churche, and hath euer ben called & counted for a sacrament, as it maye appere by dyuers other auncient wryters, and specially by Saynte Augustine, where he wryteth thus, speakynge bothe of the sacrament of Baptisme, and of Orders: Eyther of them (sayth he) is a sacrament, and eyther of them is gyuen to menne by a certayne consecration, the one whan a manne is baptised, and the other, whan he is ordered: and therfore neyther of theym bothe, maye be iterate or repeatedde in the catholyke churche of Christ.

And where as we haue thus summarily declaredde, what is the office and ministration, whiche in holy scriptures hath ben committede to bysshoppes and prieste, and in what thynges it consisteth, as is afore rehersed lest peraduenture it myght be thought to some persones, that suche authorities, powers and iurisdictions, as patriarches, primates, archebyshoppes and metropolitanes, nowe haue, or heretofore at any tyme haue had iustly and lawfully ouer other bysshoppes, were gyuen theim by god in holy scripture: We thynke it expedient and necessarye, that all men shulde be aduertised and taught, & al suche lawful poweres & authorities of any one bishop ouer another, were & be gyuē to thē, by the consent, ordinaunce,

and

and posityue lawes of men only, and not by any ordynaunce of god in holy scripture. And all other power and auctho3ite, which any bysshoppe hathe vsed o3 exercysed ouer an other, whyche hathe notte bene gyuen to hym by suche consente and ordynaunce of mennt (as is afo3esayde) is in verye dede no lawefull power, but playne vsurpation and tyzannye.

And therfo3e where as the bysshop of Rome hathe herettofo3e claymed and vsurped, to be head & gouernour of all pzestes & bysshoppes of the hole catholyke churche of Chzist, by the lawes of god: It is euident, that the same power is vtterly fayned and vntrue, and was neyther gyuen to hym by God in hys holye scripture, no3 allowed by the holy fathers in the auncient general coũsels, no3 yet by the consent of the hole catholyke churche. Fo3 it is playne, that Chzyste neuer gaue vnto saynte Peter, o3 to any of the apostles, o3 theyr successours, any suche vniuersall auctho3ite ouer all the other. But he set them all indifferently, and in lyke power, dignety, and authozite, as it doth euidentely appere in all suche places, where anye auctho3yte is gyuen to them by Christe. And also by saynte Paule, in his Epistle to the Galathiãs, where he compareth hymselfe to Iames, Peter, and Iohn, whyche were the moost notable among the apostles affirming hym selfe to be equall in auctho3itye Gala. ii.

ty wyth them.

And as concernynge the moſt ancien and moſte famous holye generall counſayles, it is euident, that they gaue the byſhop of Rome no ſuche auctho3ite, fo3 in them b dyuerſe actes and decrees, playnlye teſtify enge the contrary.

As fyrſte in the fo3mer counſayle o Nece, among other, there is one decree, tha the patriarches of Ierandria, and Antiochia, ſhuld haue lyke power ouer the countreies aboute thoſe cytyes, as the byſhoppes of Rome haue had ouer the countreyes about Rome.

Alſo in the counſayle Mileuitane in which counſayle ſayncte Auguſtine was preſent and ſubſcribed to the ſame, it was decreed, that yf any clerke of the countreyes of Aphzike, wolde appeale oute of Aphzica vnto anye byſhoppes beyonde the ſea, that ſuche a one ſhuld be taken throughe oute all the countreyes of Aphzica, as a perſone excommunicate

Moreouer in the generall counſayle Conſtantinopolitan the fyrſte, it was lykewyſe decreed, that euery cauſe and controuerſye betwene any perſonnes, ſhoulde be determyned wythin the prouinces, where the matters dyd lye, and that by the byſhoppes of the ſame prouinces. And alſo that no byſhops ſhuld exercyſe any power oute of his owne

wne dioces or prouince. And this was al-
so the mynde of the holy doctour and mar-
tyre saynt Cypriane, and of the other holye
fathers of Aphrica, before the tyme of anye
generall counsayle.

And for the better and more playne &
assured confirmation, that the bysshop of
Rome hathe no suche vniuersall authorite,
neyther by goddis lawe, ne yet by any ordi-
nances of any auncient catholyke counsaile
It is to be considered, that in the. vi. great
counsaile Carthaginense, the byshoppe of
Rome sent his legates to that counsaile, to
allege and vendicate his vsurped primacy,
and by title of the same, to defend and main
tryne the receiuinge of appeales made vnto
hym of causes and controuersies cōmenced
in Aphrike, bycause the hole counsayle had
by theyr decre, prohibited and forbidden be-
fore, all suche appeales to any foren bishop.
In the entreating and debating of whiche
matter, the bishop of Rome for his title, al-
leged onely a canon, made (as he pretended)
in the first Nicene counsayle, The byshops
of Aphrica demeng anye suche canon to be
made. For triall wherof, messaungers were
sente to the patriarches sees of the oryent,
to make serche for the hole canons, of that
counsaile. And finally after long & diligent
serche, whan the hole canons were brought
forthe from thence, there was no suche ca-
non am onges them, as the bishop of Rome

for

for his sayde tytle had alleged.

Wher vpon two thynges are to be noted, as euident by the premisses. First that the bishop of Rome, hath no suche primacy nor any suche can challenge by any worde in scripture: For than the bishop of Rome wolde at that tyme by his legates haue alleged it, and the greate multitude of so many fathers, as were assembled in that Aphrican counsayle (of whome saint Augustine was one) were soo wel and profoundly learned in holy scripture, that no suche thynge (yf it were there) could haue ben hidde vnto them. And also they were so good and vertuouse, that yf they had knowen it there, they thaw wolde haue made no acte before to the contrary, nor yet at that tyme, so earnestly and extremely refused it.

The seconde thinge to be noted, as euident by the premisses is, that the bishoppes of Rome, haue no suche power gyuen them by any auncient generall counsayle. For they at that tyme of this Aphrican counsayle, wolde than haue alleged it, where in dede they alleged none, but apretended canon of the firste Nicene counsayle: whyche after great trial and serche, as is aforesayd coulde neuer be founde in the auntentikes. And that chapter autentique whych of al the canons of that counsaile mooste concerneth the bishop of Rome, maketh directly and plainly againste the saide pretended vniuer-

sal

sal primacy, gyuing (as is sayd before) to o-
ther patriarches like and equall aucthoritye
in theyr countreyes, as byshoppes of Rome
had, and vsed than in the countreyes aboute
Rome.

Thyrdly that the byshops of Rome
had no suche vniuersall primacy gyuen vnto
them by the common consente of the hole ca-
tholyke churche, it well apperethe in that, ẏ
dyuerse patriarches and archbysshops haue
of auncient time refused, to owe vnto them
any such subiection, as they by colour of an,
vniuersal primacy chalenged and required,
ouer them. As the patriarches of Constan-
tinople, and other of the easte, & tharchebis-
shoppes of Rauēna, Millan, and such other
And also Agatho hym selfe beinge byshop of
Rome, longe after the. iiii. fyrste vniuersall
counsailes, in his letters sent vnto the em-
peroure, concernynge a generall counsaile to
be holden at Constantinople, plainely decla-
reth, and confesseth his prymacy to extende
onely to the byshops of the west and northe
parties: And that in suche wyse, as it is eui-
dent, that at that time the bishops of Rome
neyther by the wordes of scripture, nor by
any decre of auncient generall counsayles,
nor by the cōsent of the hole catholike chur-
che, had any such vniuersall primacye, as he
nowe requirethe.

And yf the byshoppes of Rome, wyll
allege any latter counsayles, for theyr pre-

tensed vniuersall primacye, as the counsayles of Constance, Basill, and Florence: It is manyfeste, and open that the counsayles of Basille and Constance were in the tyme of scismes, and they which were there deuided into factiōs after the fauour of their princis which princes were also diuidid some fauoring thone part of the scisme, some the other. And the great part of the lerned men, that were there, were of this later institute religiouse, and therfore obsequent to the pleasure and wyl of the bisshoppes of Rome, and droughte vp onely in this latter scolasticall doctrine, & little exercised or lerned in the holy scriptures, or in the olde auncient doctoures & writers. And both of those counsailes were dissolued and broken vp, without any perfit ende or conclusion. And sithe ẏ tyme, the canons pragmaticall of these two counsailes, be no where vsed nor yet alledged, as to be of effecte by the authoryte of those coū sayles. And as to the counsayle Florentine, ouer and besydes, that the greattest parte of lerned menne there, were suche as we speke of before, the consente also in this matter of the Orientalles and Grecians that were there, semed to the hole countreys, that sent them so farre both against scripture & general counsayles, & theyr auncient holy wryters that they forthwith shewed them selues, so moche discontent with that consente of theyr ambassadours, that they then neyther wolde receyue the determination concer
ning

ning the vniuersal primacy of the bysshoppe of Rome, neither sythe that tyme could be induced to agree to the same.

And thus by all those thinges before rehersed, it plainely appereth, that the bishoppes of Rome, claiming this pretensed vniuersall prymacye, do yet not onely without any ground of holy scripture, and wythoute any consent of the hole catholyk church, but also contrary to the determinacio, and decrees of suche generall counsayles, as the bysshops of Rome, these many hundred yeres vnto this daye, in theyr creatio, do solemnly & expresse ly professe to kepe and obserue. For as it appereth by their owne lawes and actes from tyme to tyme, euerye bishop of Rome, whan he is created doth openly and solemnlye profesle, that he shal inuiolably obserue and kepe all the canons of the fyrste. viii. generall counsayles, amonge the whiche be the canos before rehersed, playnly repugnant and contrary to his sayd pretensed vniuersal primacy.

Fynally this being manifestly declared and proued, that the bishops of Rome hath not iustly and lawfully any suche vniuersall power ouer the bysshops and clergy: all wyse men mane easely perceyue and see, that they may moche lesse clayme to haue the hole monarchye of the worlde, and suche authoryte ouer all princis and kynges, that they maye therby depose them from theyr realmes, dominions, and seygnouries, and transferre

gyue the same vnto such persons, as them ly
keth: where as the scripture doth teache and
cõmaund the cõtrary, that is to say: That al
christen, people as wel prestes and bysshops,
as al other shuld be obedient vnto princis &
potestates of ỹ world, For the truth is, that
god constituted and ordeyned the authorities
of christen kynges and princis, to be the most
highe and supreme, aboue all other powers
and officers in this worlde, in the regimente
and gouernement of their people, and cõmit-
tid vnto them, as vnto the chefe heades of
their cõmon welthes, the cure and ouersight
of all the people, whiche be in their realmes
and dominiõs, without any exception: And
to them of right, and by goddes cõmandemẽt
belongeth not onely to prohibite vnlaufulvi
olence, to correct offẽders by corporal deth or
other punishment, to cõserue morall honesty
amõg their subiectes, according to the lawes
of theyr realmes, to defend iustyce, & to pro-
cure the publike weale and common peace &
trãquillitie in outward and earthly thinges:
But specially & principally to defẽd the faith
of Christe and his relygion, to conserue and
mainteyne the true doctrine of Christe, and
all suche as be true preachers and setters
forthe therof, and to abolysshe all abuses he-
resyes, and ydolatries, and to punysh wythe
corporall paynes, suche as of malyce be the
occasyon of the same. and finally to ouersee
and cause that the sayd bysshops and prestes
do execute their pastoral office truly & faith-
fullye

fully, and specialy in those poyntis, whiche by Christe and his apostels was gyuen and committed vnto thē. And in case they shalbe negligent in any part ther of, or wold not dilygently execute the same, to cause, thē to redoube & supply their lacke. And yf they obstinately withstande theyr princis kynde monicion, and wyll not amend their faūtes than in suche case, to put other in theyr romes and places And god hath also cōmaūded the said byshops and prestes, to obeye with all humblenesse and reuerence, bothe kinges and princes and gouernours, and all theyr lawes not beinge contrarye to the lawes of god, what so euer they be and that notonely propteritam, but also propter conscientiam, that is to say, not only for feare of punisshement but also for discharge of conscience, Wherby it appereth well that this pretensed monarchy of the byshop of Rome, is not founded vpon the gospel, but it is repugnāt ther vnto, And therfore it appertieneth to christen kinges & princis, for the discharge of their office and duetie towarde god, to endeuour theym selues, to refourme & reduce the same againe vnto the olde limittes and pristine estate of that power whyche was gyuen to theym be Christ, and vsed in ẏ primatiue churche. For it is out of dout, that Christis faythe was than moste firme and pure, & the scriptures of god, were than best vnderstand, and vertue dyd than moste abound & excel. And ther

fore it must nedes folowth at the customes & ordinances than vsed and made, be more conforme and agreable vnto the true doctrine of Christ, and more conducyng vnto the edifieng and benefite of the churche of Christe thā any customes or lawes vsed or made by the bysshop of Rome or anye other addicted to that see & vsurped power sith that tyme.

And therefore where as the kynges most royal maiestie, consydering of his most excellent wysedome, not only ỹ notable decay of Christis true and perfite religion, emōges vs, but also the intollerable thraldome, captiuite and bōdage, with the infinite daungers and preiudices, which we his subiectes continually susteyned, by reason of that longe vsurped and abused power, which the bysshoppes of Rome were wonte to exercyse here in this realme, hath now of his moost godly discrecion, and by the consent of his nobles spirituall and temporall, by authoritie of the hole parliament determined, no lōger to suffre the bysshop of Rome, to exercise any part of his vsurped iurisdiction here within this realme, but clerelye to deliuer vs from the same, and restore vsagayne vnto our liberte.

Surelye we haue great cause, moste ioyfully and thākfully to embrace & accepte the same, considering that therby no preiudice is done to goddis word or his ordinances. For as we haue shewed and declared before it was, by princis sufferance onely, that the

bysshop

bishop of Rome exercised any suche iurisdic-
tiō within this realme, and not by the auth-
ritie giuen vnto hym by Christe. And as for
the bysshop of Rome, he can not pretend hym
selfe more to be greued or iniuried there with
than any of the kinges officers, might wor-
thily think that the kinges highnes shuld do
him wrong, in case he shulde vpō good cause
remoue hym from hys rome and office and
committe it to an other. And as for vs the
kynges kaythefull subiectes, we shal vndou-
tedly receyue & haue ther by syngular weal-
the and commoditie as wel spiritualy to the
edifienge of our soules, as corporally to the
increce of our substance & riches. The which
howe moche it was impaired and decayedde
continually from time to tyme, by the greate
exactions of the bysshops of Rome, and suche
treasures as went yerely out of this realme
to his coffers for annates, annuities, and ex
emptiōs pardons, and suche other vnlaufull
exactions: we doubt not but all men indued
& any wyt & zeale to ꝑ welth of this our coū
treye, do ryghte wel perceyue & vnderstand,
& accordyngly with harte & myndc, wyll not
only pray for ꝑ kinges highnes & his preser-
uactō, by whose occasiō this light came fyrst
vnto vs, but also firmely & constātly stycke
to those lawes, wherby we haue so much ea-
se of wrōgful exactions & abuses, & also our
prince & kynge now enioyeth most ryghtful-
ly his iust title, & restitution of hys royall &
imperiall dignitye & princelye gouernaunce.

The

Apoc. vii.

¶ The sacrament of Confir-
mation.

We

of confirmation.

VVE READE in holy scripture, howe the apostels, in the begynninge of the church althoughe they dyd certaynly knowe & beleue, that al suche as had deuly receyued the sacramēt of baptisme, were by vertue & efficacy therof, perfitly regenerated in Christ, perfitly incorporated & made the very mēbers of his bodie, & had receiued ful remission of their synnes, & were in dued with graces & gyftes of ẏ holy goste, yetthey went vnto the people, after they were baptised, & soby their prayer & imposition of theyr hādes vpon theim, the holy ghoste was gyuē and conferred vnto them. And the sayde people dyd speke dyuerse langages, and prophecied wherby not onely they, which had receyued baptime, & professed Christ, were the better confirmed & establyshed in Christis relygion, & made more constāt to confesse ẏ same But also other which were out of ẏ churche, & infidels, myght ẏ soner be reduced by such gift & myracle frō theyr errours, & be brought into the ryght belefe of Christe & his gospell.

Wherupon the holy fathers of the primitiue churche taking accasion, and foundyng them selues vpon the sayd actes and dedes of the apostles, and cōsidering also, that suche as had ones receyued the gyftes and benefittes of the holy gost, by the sacramēt of baptisme, myght & oftētymes dyd i dede, by temptatiō, frayltie, or other wyse by their owne synne and malyce, lose and fal from ẏ

same

same agayn: did vse & obserue (as it hath be hitherto by succession of ages cõtinued) that all christẽ people, should after their baptisme, be presẽted to their bishops, to ỹ intent that by theyr prayers, and impositiõ of their hãdes vpon them, and consigning of thẽ with the holy Chrisme, they should be confirmed, ỹ is to say, they should receyue such gyftes of ỹ holy goste, as wherby they should be so corroborated and stablished in ỹ giftes & graces before receyued in baptisme that they should not lyghtly fall agayne from the same: but should constantly retein them, and perseuere therin, and should also be made stronger and hardier, as wel to confesse boldly & mãfully their faith, before al the persecutours of the same, and to resyst and fight against theyr gostly enmies, the worlde, ỹ deuyl, and ỹ flesshe: as also to beare the crosse of Christ, that is, to suffre and susteyn patiẽtly al the afflictions and aduersities of this worlde, and fynally ỹ they should atteine, encrease & abundãce of vertues & graces of the holy Ghoste.

And although menne ought not to cõtemne this sacrament, but should presẽt their chyldrẽ vnto the byshop, to receiue at his hãdes the sacramẽt of cõfirmatiõ, yet it is not to be thought, that there is any such necessitie of confirmatiõ of infãtes, but that they being baptised & dieng innocentes, before they be cõfirmed, shal be assured to atteyne euerlastyng lyfe & saluation, by ỹ effecte of ỹ sacrament of baptisme receyued.

The

¶ The Sacrament of extreme vnction.

AS TOVCHING extreme vnctiō we muſt vnderſtād how accoꝛdyng to ſcripture, and the rule and oꝛdre preſcribed by the holy apoſtle ſaint Iames, the catholyke churche of Chriſte, hath obſerued and miniſtred this ſacramente, to ſuche as haue requyred it in their ſickneſ and diſeaſe of bodye, to the intent that by the woꝛkynge of god in mynyſtration therof, the ſycke man through pꝛayer of the pꝛieſt the mynyſter, and ſuche as aſſiſte hym might be releued of his bodilye

bodily disease and also atteyne pardon and remyssion of his synnes. For s. James saith:

If any be sicke amonge you, let hym call for the priestes of the churche, and let them praye ouer hym annoyntynge hym wyth oyle, in the name of our lord, and the prayer of faythe shall saue the sicke man, and if he be in sinnes they shalbe forgyuē hym.

By whyche wordes, lyke as the vse of the sacrament is confirmed and proued, so that the churche maye well vsethe same with assurance, that god assistethe the ministration therof: So we muste also remember, that although helthe of bodie, which here is prayde for, dothe not alwayes folowe, yet we shuld not doubt but god ordereth mās prayer therin always to ye best, as he doth of his infinite goodnes, all other prayers that men make, who in deede knowe not what they shoulne aske, ne what is beste or mooste profytadle for them. Wherfore all be it we be taught to make all our prayers in a moste certayne faithe, to atteyne our desires, accordyng to the generall promyse made by god. through Chryste. Aske and you shal receiue.

Math. vii. whyche promyse can not fayle for Goddis word: can not be frustrate but takith euer effect: Yet may we not truste our owne determynacion, and our iudgement so precisely in our prayers and requestes, but cōmytting.

our

our selues holely to goddis gouernaunce we ought to take, esteme, and iudge for the best, what so euer god shall order and dispose for vs, althoughe it be contrarye to oure prayer. and desyre, whiche muste euer haue directi on and submission to goddis pleasure: who knoweth oure necessities, and can and wyll dispose al thinges swetely and plesantly to the atteyneng of euerlastyng comforte, whiche all good men chifely desyre and praye for Sap. xiii.

And where as saint James speketh of remyssyon of sinne, to be obteyned in this sacramente, in as moche as the remyssyon of synne in a necessarye petition to be made of and for all men considering the frayltie of mannes nature, whyche continuallye synnethe, and therfore coutinually is taughe to saye.

Dimitte nobis bebita nostra, Lorde forgyue vs oure trespasses. We oughte as suredly to truste, that god workinge in the mynistracion of his sacramente dothe by the prayer of the minister, & of such as assist hym forgyue those synnes of ẏ sicke man, which by the frailenes of his nature in sodane motions & vehement agonies, he dothcōmyt & fal into. Mat. vi.

And yet we ought not therupon, to conceyue a vayne false hope of the effect of this sacramente, that liuinge in filthye and abhominable sinne and not caryng to be delyuered from it by true penance, we shuld by ẏ ministratiō of extrem vnctiō, haue al our sinnes forgyuen: For this sacrament is mynistred

fruit

fruitfully, onely to those that be membres of Christis churche and such as beinge fallen out of the state of grace by deadly sinne haue ben by penance restored to the same, which men by this sacramente be strengthned and comforted in theyr agony, and fighte against the deuylle, who in the tyme of syckenes and vexation of the body, is very busy to assaut them

And where it is called the extreme vnction, that is to saye, the laste vnction, we muste not so vnderstād it as though this sacrament myght neuer be myniſtred but ones, that is to say, in extreme peryll of deathe, whan men be withoute hope of lyfe: for it shuld rather be mynyſtred in the entry of syckenes, and so oftener, whan so euer any great and perylious sickenes and malady shall come to any manne. But the fathers of the churche dyd call it by the said name of extreme vnction, bycause it is laste in respecte of the other vnctions, whyche be mynyſtred before, in the other sacramentes of baptisme, confyrmation, and order, in whyche sacramentes christen men be also annointed.

And for as moch as the sacrament of the Aultare (beinge deuly receyued) is a very spirituall foode, and the very sustentation, comfort, and preseruation of al christen mē, in all dangerous passages & auentures: therfore it is expedient, that the said sacramente

of

of the aultare shoulde be receyued after this annoylynge done, in the tyme of lyknes. For surely the receyuing of the body of our sauiour Jesu Chryst, is the very consūmatiō, not only of this but also of al other sacramētes.

THe seuen sacramētes thus declared, the vse & effecte of thē dothe manifestly appere. For by baptisme, we be incorporated into ỳ bodye of Chrystis churche, obteynynge in that sacramēt, remissyon of synne, and grace, wherwith we be able to leade a newe lyfe.

By the sacrament of penance, they ỳ be fallen into deadly synne, maye be restored vnto the state of grace receyued in baptisme and so made agayne the lyuely membres of Christes mystical body.

In the moste blessed sacramente of the aultar is the moste precious bodye & bloude of our sauioure and redemer Jesu Chryste, both in fourme of bread & wyne, by whom, for whom, and in whom, al sacramentes take effect, and therfore is this ỳ most worthy sacrament, and of hyghest dignitie.

The sacrament of Matrimony is a necessary thyng for due generation of man to Goddis pleasure, whyche although it be honourable & acceptable to god, and therfore the lawefull coniunction of manne and woman, is allyssedde by God in thys holye sacramente, yet this estate is not commaun-

ded

ded as necessary to any particular man, but
left at libertie to all men, sauyng priestes,
and to other, which of theyr free libertie, by
vow advisedly made, haue chosen the state
of continencye, who accordyng to their free
choyse, muste freely and wyllyngly continue
in the same.

The sacramente of order, although
it be not commãded to any particular man,
as necessary for ꝑ atteynyng of euerlastinge
life: yet in the church, whiche is the mystical
body of Christe: it hath a necessitie, to thin-
tẽt that by ministers duely placed, ther may
be due spirituall fathers, for spirytual gene-
ration. So ꝑ both the estates of matrimony
and order be for the hole churche necessary.
but yet not so necessarily cõmaunded to any
particular man.

The other two sacramentes of confir-
mation & extreme vnction, although they be
not of suche necessitie, but ꝑ without theym
men maye be saued yet for as muche as in ꝑ
ministration of theym, yf they be wor-
thely taken, men receyue more
abũdãtly goostly strẽght, aide
and comforte. They be
very holsome and
profytable, &
to be desired
and reue-
rently
receyued.

The.x. commaundementes of almyghty god. Exo.xx.

Thou shalt haue none other Gods but me. i. xi

Thou shalt not make ye graue ymage, nor anye lykenesse of anye thyng that is in heaue aboue, or in the earthe benethe, or in .x

ij.

the water vnder the earthe, to the entent to do any godly honour and worshyp vnto them.

iij. Thou shalte not take the name of thy Lorde god in vayne.

iiij. Remembre that thou kepe holy the sabbothe daye:

v. Honour thy father and thy mother.

vi. Thou shalte do no murther.

vij. Thou shalte not commyt adultery.

viij. Thou shalte not steale.

ix. Thou shalt not beare false wytnesse agaynst thy neyghboure.

x. Thou shalt not vniustly desyre thy neyghbours house, nor thy neighbours wyfe, nor his seruante, nor his mayde, nor hys oxe, nor hys asse, nor any thing that is thy neyghbours.

The

The fyrste.

The expoſition of the fyrſte commaundement of God.

Apo.xiii.

¶ Thou ſhalte haue none other Goddes but me.

THYS fyrste commaundement lyke as it is fyrst in order, soo it is the mooste chiefe & principal amõg al the other preceptes. For in this fyrst commaundement god requireth of vs those thynges, in the whych consistethe hys chiefe and principall worshyppe and honoure, that is to saye, perfite fayth, sure hope, and vnfayned loue and dreade of God.

And therfore it is to be noted, that to haue god, is not to haue hym, as we haue other outwarde thinges, as clothes vpon our backe, or tresures in oure chestes, nor also to haue hym in our mouthe outwardly, or to worshyp hym wyth knelynge, or suche other gestures onely: but to haue him sure God, is to conceiue hym in our hartes, to cleaue fast and surely vnto hym, with harte and mynde to put all our trust and confidence in hym, to set al our thoughtes and care aboue al thinges to please hym, and to depend holely of hym, takyng hym to be infinitely good and mercyful vnto vs beynge hys creatures, and contynuyng in his flocke.

Secondly god commaundethe vs thus to do to hym onlye, and to no creature, nor to no false & feyned god. For as a hynde and louynge man, can not be contente, that hys wyfe shulde take any other husbande:

God can not oure moost kynd and moost lo-
uynge God and creatoure, be pleased, yf we
shulde forsake hym, and take any other god-
dys. And surelye he is more present with vs
and more ready to shewe vs all kyndenes &
goodnes, than any creature is or can be. And
alredy of hys gyft, we haue all that we haue
meate, drynke, clothe, reason, wytte, vnder-
standynge, discretion, and all good thynges,
that we haue, vertepuyage both to the soule
and the body. And therfore he will not suffer
vnpunished so much ingratitude and vnkind
nesse at our handes, that we shulde forsake
hym, and fixe our fayth and godlye trust in
any other thynge besydes him.

Thyrdelye by this precepte god co-
maundeth vs, not onelye to truste thus in him
but also to gyue him the hole loue of our har
tes, above al worldly thinges, yea and above
our selues, so that we maye not loue our sel
ues, ne any other thynge but for hym accor-
dyng as Moyses saith in the boke of Deute
ronomie. Thy Lorde god is one god, and D. vi.
thou shalt loue hym, wyth al thy hart, and
with al thy soule, and wyth all thy mynde,
and wyth all thy strengthe and power.
And this loue muste bringe wythe it a feare
that euen for very pure loue, we ought to be
moch ashamed & afrayde, to breake the least
of his commaundementes like as the child
the more he loueth hys father, the more he is

lothe and afrayde to displeasse him in any maner of case.

Fourthly al they offende against this commaundemente, whyche set theyr hartes and myndes vpon any worldly thing aboue GOD For what so euer we loue aboue god so that we set our myndes vpon it, more thā we do vpon God, or for it we wyll offende God, truelye we make that for the tyme our GOD. For as Sayncte Paule sayethe: The couetous man maketh his goodes his God. And the glutteneous mā maketh hys bealye hys God. For the one setteth hys mynde vpon hys goodes, the other vpon his bealy, more than they do vpon god and for therym they wyll not sticke to offend God.

Also all they whych haue more confydence in the creatures of god than in God, do make the creatures of god theyr god. And howe greuously god is offended therwythe ii. Par. xvi. we fynde in the booke of Paralipomenon. where it is wrytten, that whan Asa kynge of Juda, beynge, soore constrayned by Baasa king of Israel, sent for helpe to Benadad kynge of Syria, and gaue him great treasure, for to allure him to hys ayde. Our Lorde sent the Prophete Hanani to Asa the kynge of Juda, who sayde vnto hym on thys maner Bycause thou haste trusted in the kynge of Syria, and not in thy lorde God, therfore

the

the hoste of the kynge of Syria is escaped̄e from thy hādes. Were not they of Ethiopia and Lybia, of farre greater power, both in charriottes and horsemen, and in numbre and multitude, whyche were innumerable: & yet our lorde (as longe as thou dyddest put thy trust in hym) dyd yelde them into thy hādes? The eyes of god do behold al the worlde and geueth strengthe to them that truste in hym with al theyr harte. In whyche wordes it doth appeere, that it is layde to Asas charge, that he dyd not beleue in our lorde, because he dyd more truste in Benadad the hethen prynce, than in our lorde.

It is noted also in the same chapitter, where as Asa had very greate payne in hys feete, he sought not to our lorde for remedye of hys dysease, but trusted more in the arte and remedy of Physyke. Wherby we maye learne, that it is one greate parte of perfite beleefe in our lorde God, to put our truste and confidence moost principallye and above all other in hym, wherfore they that do otherwyse, do transgresse thys cōmaundement, & make to them other goddes.

Also all they transgresse thys commaundemente, whych eyther presume so muche vpon the mercye of God, that they feare not hys iustyce, and by reason therof do styll continewe in theyr synne, or elles so muche feare hys iustyce, that they haue no truste in hys mercy.

Also

Also they be of the same sorte, whyche by lottes, diuination, chatteryngе of byrdes and lokyng of mennes handes, or other vnlawfull or superstitiouse craftes, take vpon them certaynly to tell, determyne and iudge before hande, of mennes actes and fortunes, whych be to come afterward. For what doo they but make theym selues goddes in thys behalfe, as the prophete Esaye saythe:

Esai.xii. Tell vs afore what shall come, and we shall saye that ye be goddis.

Also all they, whyche by charmes and witchecraftes, do vse any prescribed letters, sygnes, or carectes, wordes, blessynges, roddes, christalstones, sceptures, sweardes, measures, or for any superstitious entente, charmes, or witchecraftes, hange saynet Johns gospell, or any other thyng about theyr neckes or any other partes of theyr bodyes, or vse to drynke holy water, or any other suche vayne obseruation, trusting therby to continue in longe lyfe, to dryue away sickenes, to preserue them from syckenes, fyer, water, or any other peryll, otherwyse than phisike or surgery dothallowe, doo also offende agaynste this commaundement.

But moost greuosly of al and aboue al other, they do offende agaynste thys commandement, which professe Christ, and contrary to theyr profession, made at theyr baptisme

do make secrete pactes and couenantes with the deuyll, or do vse any maner of coniurations, to rayse vp dyuels for treasure, or anye other thynge hydde or loste, or for anye maner of cause, what so euer it be: for all suche committe so hyghe offēce and treason to god that there can be no greater. For they yelde the honour due vnto god, to the deuyll godes ennemy. And not onelye all suche as vse charmes, witchecraftes & coniurations, trāsgresse thys cheke & hyghe cōmaūdemēt, but also all those that seke & resort vnto thē, for any counsayle or remedye, accordynge to the sayenge of GOD. whan he sayde: Let no man aske counsayle of thē that vse false diuinations, or such as take hede to dremes or chatteryng of byrdes. Let there be no wytche or enchaunter amonges you, or anye that asketh counsaile of thē that haue spirites, nor of suche sayers, nor that seke the trouth of them that be deade, for god abhorreth all these thynges.

The exposition of the second commaundement of God.

Exo. xxxii.

Thou shalt not haue any graue Image, nor any lykenes of any thing, that is in heauen above, or in earth beneth, or in the water vnder the earthe, to the intente to do any godly honoure and worshyp vnto them.

BY THESE wordes we be not forbydden, to make or to haue similytudes, or ymages, but onely we be forbidden, to make or to haue the to the entente to do godly honour vnto theym, as it appereth in the. xxvi. chapter of Leuiticus.

Leui. xxvi.

And

And therfore although ymages of christe, and his saintes, be the workes of mennes handes onely: Yet they be not so prohibited, but that they may be had and set vp, both in churches and in other places, to the entent that we (in beholding and loking vpon them, as in certaine bokes and signes) maye call to remembraunce the maintoolde exaumples of vertues, which were in ẏ saintes, whome they do represent: And soo maye they rather be prouoked, kendled, and styrred to yelde thankes to our lorde, and to praise him and his sayde saintes, and to remembre and lamente our synnes and offences, and to praye god, that we may haue grace to folow their goodnes & holy lyuyng.

As for an exāple, the image of our Sauiour hangeth on the crosse in the rood, or is paynted in clothes, walles or wyndowes, as an open booke, to the intente that besydes ẏ examples of vertues, whych we maye learne at Christe, we maye be also manye mayes prouoked, to remembre his paynful and cruell passion, and also to consider our selues, whan we beholde the same ymage, and to cōdemne and abhorre our synne, which was the cause of his so cruel deathe. And farthermore, consyderyng, what hygh charitie was in him that wold dye for vs his enemies, and what great dangers we haue escaped, and what hyghe benefites we receyue by his redemption: we maye be prouoked, in all our distresses and troubles, to runne for comfort

vnto

vnto him. All these lessons, with many mo, be brought to our remembrance, by the boke of the roode, yf we beynge fyrst well instruct & taughte, what is represented and ment therby. doo diligently beholde loke vpō it. And as our sauyour Christ is represented by this ymage of the roode, euen so the holy saintes, whiche folowed him, be represented vnto vs by their images, and therfore the sayd iages may wel be sette vp in churches, to be as bokes for vnlearned people, to put thē in remēbrance of thole sayntes of whome they may learne exāples of fayth, humilitie, charitie, pacience, tēperaunce, and of al other their vertues and gyftes of god, which were in them, for whiche causes, images maye be set in the churche, & ought not to be dispised, but to be vsed reuerētly, although we be forbydden to do any godly honor vnto thē. These lessons ought be taught, by euery curat to their parisshe. And where as we vse to fence the sayde images, and to knele before thē, and to crepe to the crosse, withe suche other thinges: Yet we must know & vnderstand, that such thinges be not nor ought to be done to the image it selfe, but to god & in his honor, although it be done afore the ymage, whether it be of Christ, of the crosse, or of our lady or of any other saincte.

Agaynste this commaundemente dyd offende generally, before the commynge of Christ, all gentiles, and people, that were of the nation of Israel, For they dyd godly hor

nor vnto images, & worshipped false goddis some one, some an other, of the whyche sorte there was a great numbre. For besydes their common goddis, euery countrey, euery cytie or towne, euery house and familye, hadde theyr propre goddis: wherof is moche menciō made in authours, both christen and hethen. And these Gētiles, thoughe they hadde knowledge of a verye god, yet (as saint Paule saithe) they hadde idell and vayne fantasies whiche led them frome the truthe, and wher they cōpted thē selues wise, they becāe foles.

And against this commaundement offēded the Jewes, many and sūdry times, and almoste continually. For not withstandynge that they professed ẏ knowelege and worship of the very true god, yet they fel to the adoration of images, ydols, and false goddis: as the holy scripture maketh mencyon in many places.

Also all they do greatly erre, whiche put difference betwene image & ymage, trustyng more in one than in an other as thought one coulde helpe or do more than an other, whan bothe doo represenet but one thynge, and sauyng by way of representation, neyther of them is able to worke or do any thynge.

And they also do erre, that be more readye withe theyr substance to decke ymages gorgiously, than with the same to helpe pore christē people, ẏ quicke and lyuynge images

of

of god, whych is ẏ necessarye worke of charitie commanded by god. And they also offēde, that soo dote in this behalfe, ẏ they make vowes, and go on pylgrimages, euen to the images, and there do call vpō the same images for ayde and helpe, phantasynge, that eyther the image woll worke the same, or else some other thinge in the ymage, or god for the ymage sake, as thoughe god supernaturally wrought by ymages caruedde, ingrauen, or painted, brought ones into churches, as he dothe naturally worke by other his creatures. In whiche thinges, yf any person heretofore hath, or yet dothe offēde, al good & learned men haue greate cause to lament such erroure & rudenes, & to put their studies & diligēces for the reformation of the sa-same.

☞ (✝) ☜

The exposition of the thyrde commaundement of God.

Leui.xxiiii.

Thou shalte not take the name of thy Lord God in vayne.

IN THYS commaundement god requireth of vs to vse his name wyth al honour and reuerence. Wher vpon you shall vnderstande, that the ryght vse of the name of God, and the trew honor of the same, stādeth chiefely in these thinges folow ynge,

ynge, that is to saye, in the constante confession of his name, & maintening of his doctrine, in the eight inuocation of him in the gyuing of due thākes vnto him, as wel in aduersitie as in prosperitie. For Christ saythe,
Math.x. He that openly confesseth me before men, I shall confesse hym before my father in heauen: And he that is ashamed of me, to confesse my name before men, I wyl be ashamed of him before my father in heauē. In whiche wordes Christ teacheth vs not onely to professe the name of god, but also boldely and constantely to defende the same, and not to swarue frome it, for any maner of persecution or iniurye.

We must also in our tribulation and necessite, and in all temptations and assaultes of the deuyll, inuocate and call vpon the name of god, for god accompteth his name to be halowed magnified, and worshypped,
Psal.xlix. whan we cal vpon hym in our nede: Cal vp-
Pro.xviii. pon me, saythe he, in the tyme of truble, & I wyl delyuer the, & thou shalte honour me And agayn the wyse man sayth. The name of god is the mooste stronge towre, the ryghtuous man runneth to it, and he shal be holpen.

Furthermore we may not seke our owne name laud & fame, but vtterly auoyde

and

and eschue the desyre of all worldly honours, glorye, & prayse and must gyue all laude, prayse, and thankes vnto god for his benefittes. which be soo many in numbre & soo greate & we ought neuer to cesse from such laudes & thankes, lyke as the prophet Dauid admoniseth vs, saying: Offer vnto God the sacrifyce of laude & prayse. And S. Paule comandeth vs, what so euer we eate, drynke, or do any maner of busines, to gine honor, prayse, and thankes vnto god. Psal.xlix. 1.Cor.x.

And finally they that be appointed to be ministers of goddis worde, muste also preache the worde of god truly & purely, and sette forth the name of god vnto other, & reproue all false and erroniouse doctrine, heresies and ydolatries. And although the bysshoppes and prestes onely, be specially called and deputed, to be publyke mynisters of gods word, teachers, preachers, and interpretoures of the same: Yet euerye christen man is bounde particularly by good example of liuing, and according to the godly knowledge, y he hathe lerned, to teache & order his family and suche as be vnder his gouernaunce & in his house whan tyme and place requyreth. So that as moche as in him lieth, he suffre not sinne to be vsed in his rule and familye, but vertue to be vsed and exercysed.

Secondly by this precept we be commaunded to vse the name of god to all goodnesse and truth. And contrarye wyse, we be

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forbidden in the same, to vse his name to any manner of euyll, as to lyeng, deceauynge, or auye vntrouthe. And therfore agaynste thys commaundement, they do offende that sweare in vayne. They sweare in vayn, that sweare wythout lawefull or iuste cause: For that they take the name of God in vayne, al thoughe the thynge whyche they sweare be trewe. And lykewyse do all they, whyche for euery lyghte and vayne thynge, be ready to sweare vnprouoked, or prouoked of lyght cause. And they that do glorye in outragious othes, or of custome do vse to sweare, or that do sweare a false othe, and be forswore wit tyngly. And suche an othe is not only periury but also a kynde of blasphemy, and is hyghe dishonoure and iniurye to GOD, bycause suche persons as make suche othes, do wyt tyngly bringe God for a false wytnesse, who is all truthe, and hateth all vntruthe.

They also do take the name of God in vayne, whyche sweare any thynge, that is trewe or false they beyng in doubte, whether it be trewe or false, & do not afore well exa myne & discusse, whether it be trewe or false: or that sweare that thynge to be false, which though in dede it be false, yet they thyncke it to be trewe, or sweare that thyng to be trew whyche thoughe in dede it be trewe, yet they thyncke it to be false.

They also do sweare in vayne, whyche sweare to do that thyng, whiche they entend not

not to do, or sweare to forbeare that, whyche they entende not to forbeare, or sweare to do any thynge, whyche to do is vnlawefull, or sweare to leaue any thynge vndone, whyche to omitte or leaue vndone, is neyther ryghte nor reasonable. And all such as sweare to do thynges vnlawfull, not only offende in suche swearyng, but also they moche more offende if they performe the thynge whiche they doo sweare.

They also breake thys cõmaundement whych make any othe contrary to theyr lawfull othe or promyse made before, so longe as theyr promyse standeth in strengthe, whyche in no wyse it doth, if it be cõtrary to the lawes of God, or to the due obedience to the princis and theyr lawes.

They also breake this cõmaundement whiche by rewardes or fayre promises, or by power or feare, do induce or constrayne any man to be perjured.

They also breake thys cõmaundement whyche eyther by preachyng or teachyng, or by pretence of holy lyuyng, do abuse this holy name to theyr owne vayneglory, or to any other vngodly purpose. And generally all euell christen men, whych profesſe the name of Christ, and lyue not accordyng to theyr profession, do also take the name of god in vayn, in wordes confessynge Christ, and denyenge hym in dedes.

They also breake thys cõmaundement whyche in trouble do murmure or grudge, & do not call vpon the name of GOD, nor do thanche hym in all thynges bothe swete and sowre, good and euyll, welfare & euyll fare. For God doth sende vs many troubles and aduersities, bycause we shulde runne to him, crye to hym for helpe, and call vpon hys holy name.

Thyrdly for as much as the gyftes of helthe of body, helth of soule, forgyuenes of synnes, the gyft of grace or lyfe euerlastyng, and suche other, be the giftes of God, and can not be gyuen but by God, who so euer maketh inuocation to sayntes for any of theyse gyftes, prayeng to them for any of the sayde gyftes, or eny suche lyke, whiche can not be gyuen but by God only, yeldeth the glory of God to hys creature, contrary to thys commaundement: For god sayth to his prophet:

Esa. xlii. I wyll not yelde my glory to any other. Therfore they that so praye to sayntes for these gyftes, as though they coulde gyue thẽ, or be gyuers of them, transgresse thys commaundement: yeldynge to a creature the honour of God. Neuertheles to praye vnto sayntes to be intercessours wyth vs and for vs to oure LORDE in oure suites, whyche we make vnto hym, and for suche thynges, as we can obtayne of none but of hym, soo that we esteme not, or worshyp, not thẽ, as giuers of those giftes, but as intercessours for the same, is lawefull and allowed by the catholyke

holyke churche: and if we honour them any other wayes, than as the frendes of God, dwellyng wyth hym, and eſtablyſhed nowe in his glozy euerlaſtynge, and as examples whyche were requiſite foz vs to followe in holy lyfe and conuerſation, oz if we yelde vn to layntes the adozation & honour, which is due vnto god alone, we do (no doubt) breake thiscommaundement.

Finally it is to be conſideredde, that bycauſe no temple, ne churche, noz altar ought to be made but only to God. (Foz to whome we make temple, churche oz altar, to hym, as ſaints Auguſtyne ſayth, we do ſacrifyce: And ſacrifyce we maye do to none but to God.) Therfoze where we vſe in our engliſhe tong to call the tẽples, churches, oz altares, by the name of any laynt, as the churche oz altar of our Lady, the churche oz altar of laynt Michael, of layne ꝑeter, of layne Paule, and ſo of other layntes, the trewe meanyng therof is, and oughte to be taken, that the layde altares and churches, be not dedicate to any layntes, but to God only, and be of the layntes but a memoꝛiall, to put vs in remẽbꝛance of them, that we maye followe theyꝛ exãple & lyuyng, & alſo to make a knowledge of diuerſite betwene one churche oz altar & another. And therfoze if we meane otherwyſe, than here is declared, whan we call thẽ churches oz altars of layncte, we yelde the honoure of God from hym to the layntes and breake thys commaundement.

¶ The exposition of the fourthe commaundement of God.

Esa.lvi.lviii.

¶ Remembre that thou kepe holye the Sabbothe daye.

AS TOVCHYNGE THIS commaundement it is to be noted that this worde Sabbothe is an hebrue word, and signifyeth in Englyshe Rest: So that the Sabbotte daye is as muche to saye, as the daye of reste and quietnes.

And there is specially a notable differẽce betwen this cõmandement, and the other nine cõmandements. For as saynt Iustyne saith: all the other nyne, be merely moral cõmaundemẽtes, and belonged not onely to ỹ Iewes and all other people of the world, in the tyme of the olde testament, but also belonge nowe to all christen people in the newe testamcut. But this precept of the Sabbot, as concernynge reste frome bodily labour, the seuenth daye, is ceremonial, and pertained only vnto the Iewes in the olde testament, before the cõmynge of Christe, and pertayneth not vnto vs christen people in the newe testamente. Neuertheleſſe as concernynge the spirituall rest, whyche is figured and signified by this corporall reste, that is to saye, reste frome the carnall workes of the flesshe, and all maner of synne, this precept is morall, and remayneth styll, and byndeth theym that belonge vnto Christe: and not for euery seuenth daye onely, but for all days, houres, and tymes. For at all tymes we be bounde to reste, frome fulfyllynge of our owne carnall wyll and pleasure, and from all synnes & euyl desires, from pride dysobedience, yre, hate, couetousnesse, and al such corrupt and carnall appetites, and to commyte our selues holely vnto god, that he maye worke in vs all thynges ỹ be to his wyll & pleasure. And this is the true Sabbot or rest of vs that be christened, whan we reste from our owne carnall wylles, and be not ledde therby, but be guyded by god and

his holye spirite. And this is the thynge that we pray for in the Pater noster, whan we saye: Father let thy kingedom come to vs Thy will be done in earth as it is in heuen Reygne then in vs. Make that we maye do thy wyl, and from our corrupte wyl we may rest & ceasse. And for this purpose god hath ordeined fast, watch, and labour, to the ende that by these and suche other exercyses, we mought mortifie and kyl the euyl and synful desyres of the flesh, and attayn this spiritual rest and quietnes, which is figured & sygnyfyed in this commaundement.

Furthermore beside this spirituall rest, which chiefely and principally is requyred of vs, we be bounde by this precept, at certayne tymes, to cesse from bodily labour and to gyue oure myndes entierly and holly vnto god, to here ỹ diuine seruyce appoyned, vsed, and obserued in the churche, and also ỹ worde of god, to aknowledge our owne synfulnesse vnto God, and his great mercy and goodnes vnto vs, to gyue thankes vnto him for his benefites, to make publyke and common prayer for all thinges nedeful, to visite the sycke, to instructe euery man his chyldren and family in vertue & goodnesse, and suche other lyke workes. Whiche thynges although all chrystē people be boūd vnto by thys commaundements, yet ỹ Sabbote day, which is called the Saturday, is not now prescribed & appointed therunto, as it was to ỹ Jewes

but

but in stede of the sabbote day, succedeth the sondaye in the memory of Christis resurrection. And also many other holy and festyuall dayes, whyche the churche hathe ordeyned, from tyme to tyme, whyche be called holye dayes, not bycause that one daye is more acceptable to God than an other, or of it selfe more holy than an other, but bycause the churche hath ordyned, that vpon those dayes, we shulde gyue our selues holely without anye impedyment, vnto suche holy workes, as be before expressed, where as vpon other dayes we may do and applye our selues to bodyly labour, and be therby muche letted from suche holy and spirituall workes.

And to the intent the ignorante people may be the more clerely instructed, what holi and spiritual workes, they ought to do vpon the holy day, here folowyth a briefe declaracion therof. First, let them make an accõpte with them selues, howe they haue bestowede the weke paste, remembryng what euel myndes & purposes they haue had, what wordes they haue spoken, what thynges they haue done, or lefte vndone, to the dishonoure and displesure of God, and to the hurte of their neighbour, and what example or occasion of euyl they haue gyuen vnto other. And whan they haue thus recollected and considered al these thynges in theyr myndes than let them humbly knowledge their faultes vnto God, and aske forgyuenesse for the same, with vnfayned pourpose in theyr hartes, to conuert

and

and return from theyr naughty lyues, and to amend the same, and let them also clerelye & purely in theyr hartes, remytte and forgyue all malice and displeasure, whych they beare to anye creature. Than let theym fall vnto prayer, accordyng to the commaundemente of Christ, where he sayethe: When you be-

Mar. xi. gyn to praye, forgyue what soeuer displeasure you haue agaynste any man: And whan they be wery of prayer, than let them vse readyng of the worde of God, or some other good or heauenly doctrine, so that they do it quietly wythout disturbance of other, that be in the churche, or els lette them occupye theyr myndes, wyth holsome and godlye meditations, whereby they maye be the better, and they that can reade, maye be wel occupyed vpon the holy day, yf in tymes & places conuenient, they rede sobrely and quietlye vnto other, suchas they haue charge of, such good bokes as be allowed, whyche maye be vnto them in stede of a sermon for all thynges that edefye mans soule in our Lord god be good and holsome sermons.

And truely yf menne would occupye theym selues opon the holy dayes, and spēd the same dayes holily after thys fourme and manner, not onely in the house of God, but also in theyr owne houses, they shulde eschue therby muche vyce, confounde theyr auncient enemye the Deuyll, muche edifye both them selues and other, and lyghtlye atteyne muche

grace

grace, and hyghe rewarde of almyghty god.

Also menne muste haue speciall regardes that they be not ouer scrupulous, or rather superstitious, in absteynynge frome bodelye labour vpon the holye daye. For not wythstandynge all that is afore spoken, it is not mente, but we maye vpon the holy daye, gyue our selues to labour, for the spedy performaunce of the necessarye affayres of ỹ prince & the cõmon wealthe, at the cõmaũdemẽt of them that haue rule and authorite therin And also inal other tymes of necessite, as for sauyng of our corne & catteil, whã it is lyke to be in danger, or like to be destroyed, if remedy be not had in tyme, for this lesson oure sauyour teacheth vs in the gospell, and we nede not to haue any scruple or grudge in cõscience, in suche case of necessite to labour on the holy dayes, but rather we shulde offend, if we shoulde for scrupulositie not saue, that God hath sente for the sustenance and relief of hys people. And yet in suche times of necessite (if theyr busynes be not verye greate and vrgente) men ought to haue suche regarde to the holy daye, that they do bestowe some cõueniẽt tyme in heryng diuine seruice as is aforesayde.

Agaynste thys commaundement generally do offende all they, whyche wyll not ceasse from theyr owne carnall wylles and pleasures.

Also they, whych hauyng no lawefull impediment

impediment do not giue themselfe vpon the holy daye to heare masse, to heare the worde of God, to remembre the benefites of God, to gyue thankes for the same, to praye, to exercyse suche holye workes, as be appoynted for suche dayes, but (as commonly is vsed) passe the tyme eyther in ydelnes, in gluttony, in ryote, or other vayne or ydel pastyme, do breake this commaundement. For surely suche kepyng of holy daye is not accordynge to the intent and meanyng of thys cõmaundemente, but after the vsage and custome of the Iewes, & doth not please God, but dothe morthe more offend hym, and prouoke his indignation and wrathe towardes vs. For as saynte Iustyne sayth of the Iewes. They shulde be better occuppyed, labouring in theyr fieldes, and to be at ploughe, than to be ydle at home. The women shoulde better bestowe theyr tyme in spynnynge of woll, than vpon the Sabbotte daye, to lose theyr tyme in leapyng or dallyng, and other ydle wantõnes.

All they do also offend agaynst this commaundemente, whiche heare the worde of God, and gyue not good hede therunto, that they maye vnderstande it, or if they do vnderstande it, yet they endeuoure not theyr selues to remember it, or yf they remember it yet they study not to folowe it.

And all they breake this commaundement, whythe in masse tyme do occupy theyr myndes

myndes wyth other matters, & lyke vnhyndi people, remember not the passion and death of Christ, nor gyue thankes vnto him: which thynges in the masse tyme they ought spetially to do. For the masse, wherin after the consecration, is really present the very hylsed body and blouddc of Christ, is celebrate in the churche for a perpetuall memorye of hys death and passion.

And lykewyse do all those, whyche in suche tyme as the common prayers be made, or the worde of God is taught, not only the selues do gyue any attendance therunto, but also by redyng, walkyng, talkyng, and other euyll demeanour, let other that wolde well vse them selues.

And lykewyse do all they, which do not obserue, but despise suche laudable ceremonies of the church, as set forthe Gods honour, and appertayne to good ordre to be vsed in the churche. And therfore concernynge suche ceremonies of the churche, as haue bene instituted by oure forefathers, and be allowed by the princis or kynges of ỳ dominions, which nexte to God be the chiefe heades of ỳ churches: although menne ought not to haue so fond opinio of the sayd ceremonies, to think that they haue power to remit syn, yet they be very expedient thynges, eyther to excyte or styre vp mennes deuotion, and to cause them to haue the more reuerence towarde the sacramentes: as the hallowynge of the fonte,

of the chalyce, of the corporace, of the altare and other lyke exorcismes and benedictions, done by the ministers of Christes churche: or elles to put vs in continual remembraunce of those spirituall thynges, whiche be signified by them. As sprynkelyng of holy water, doth put vs remembraunce of our baptisme, and of the bloud of Christ sprynkled for oure redemption vpon the crosse. Gyuyng of holye breade doth putte vs in remembrance of the sacrament of the altare, whyche we oughte to receaue in ryght charitie. And also that al christen men be one body misticall of Christ, as the bread is made of many graynes, and yet but one loofe. Bearyng the candelles on Candelmas daye, dothe putte vs in remembrãce of Christ, the spirituall lyght, of whom Symeon dydde prophecy, as is redde in the churche that daye. Gyuynge Asshes on Asshe wednesdaye, doth putte vs in remembrance that euery christen man shulde consider, that he is but asshes and earthe, and therunto he shall returne. Bearyng of palmes on Palme sondaye, doth put vs in remembrance of the receauyng of Christ into Hierusalem a lytle before hys death, and that we must haue the same desyre to receyue hi in oure hartes. Crepyng to the crosse on good fryday, and there offerynge vnto Christe before the same, and kyssyng of it, declareth our humble submission and thankes gyuyng to Christ, for oure redemption, whiche he hath wrought for vs vppon the Crosse.

And

cõmaundemente.

And so fynally the settynge vp of the sepulchre of Christe, whose body after his death was buried: And all other like laudable customes, rites, and ceremonies to putte vs in remẽbraunce of some spiritual thyng. And therfore they be not to be contemned and caste awaye, but obedientlye to be vsed and contynued, as thinges good and laudable for the purposes aboue sayde.

The fyfte

¶ The exposition of the fyfte commaundement of God.

¶ Honoure thy father and thy Mother.

IN THYS commaundemente, by these wordes, Father and Mother, is vnderstande not onely the naturall father and mother, whyche dyd carnally beget vs, and brought vs vp, but also princes and all other gouernours, rulers, and pastoures, vnder whome we be nourished and brought vp

gouerned, and guyded.

And by this word Honour in thys cõmandemente, is not onely mente a reuerence and lowlynesse in wordes & outwarde gesture, whiche children and inferiours oughte to exhibite vnto theyr parentes & superiors, but also a prompt and a redy obedyence to theyr lawfull cõmandementes, a regarde to theyr wordes, a forbearyng & sufferynge of them, an inwarde loue & veneration towardes theym, a reuerence, feare, and lothenesse to displease or offende them, and a good wyl or gladnes to assiste theym, ayde them, succour theym, and helpe theym with their counsaile, with theyr goodes and substance, and by all other menes to theyr power, as hereafter is declared. This is the verye honour & duetie, whych not onely the chyldren do owe vnto theyr parentes, but also all subiectes and inferiours, to theyr heades and rulers.

And that chyldren owe thys duetie to theyr fathers, it appeareth in many places of scripture, in the prouerbes it is written: Obey my sonne the chastisemente of thy father, and be not negligente in thy mothers commaundementes. In the booke of Deuteronomie it is also written: Accursed be he that doth not honour his father and his mother. And in the booke of Leuiticus it is sayde: Lette euery man stande in awe of his father and mother. And yf anye man

Prou.i.

Deu.xxvi

Leu.xix.

Leu.xxi.

haue a stubburne and a disobediente sonne, whiche wyll not heare the voyce of his father and mother, and for correction wyll not amende and folow theym: Then shal his father & mother take hym and brynge hym to the iudge of the cytie, & saye: Thys our sonne is stubburne and dysobediente & dispisethe our admonitions, and is a riottour & a drunkerde. Then shall all the people stone him to deathe and thou shalte put awaye the euyll from the, that all Israell maye heare thereof & be afrayde. And in the boke of Exody it is also wrytten. He that stryketh hys father or mother, he shall be put to deathe. And likewise he that curseth his father and mother shall be put to deathe. And in the booke of prouerbes, the wyse mane also sayeth: He that stealeth any thyng from his father or mother, is to be taken as a murtherer. And although these great punishementes of disobediente chyldren by deathe, be not nowe in the newe law in force and strength, but lefte to the ordre of princes and gouernours and theyr lawes: yet it euidently appereth, howe sore god is agreued and displeased, with suche disobedience of chyldren towardes theyr parentes, for as muche as in the olde law he dyd appoynte therunto so greuouse punyshmentes.

Exo. xxi.

Pro. xxviii.

And as almighty god doth threatē these punishmentes vnto those childrē, whiche doo

breake

breake this commandement, so he dothe promyse great rewardes to thē that kepe it. For he ꝙ honoureth his father, saith the wyse mā his synnes shall be forgyuen hym. And he ꝙ honoureth his mother, is as one ꝙ gathereth treasures. Who so euer honoureth his father shall haue ioy in his owne chyldren, and whā he maketh his prayer vnto God, he is herde. He that honoureth his father, shall haue a longe and a prosperous lyfe. Eccl. iii.

And as the children by this commaundement be bounde to honoure and obeye theyr parentes, accordyng as is afore expressed, so it is implyed in the same precepte, that the parentes shulde nourysshe and godly bryngē vp theyr chyldren, that is to saye, that they must not onely fynde them meate and drynke in youthe, and also set them forwarde in learnynge, labour, and some other good exercise, that they may eschue ydlenes, and haue some crafte or occupation, or some other lawfull meane to get theyr lyuing: but also they must learne theym to beleue and truste in God, to loue hym, to feare hym, to loue theyr neyghboures, to hate no man, to hurte no man, to wysshe well to euery man, & so much as they maye, do good to euery man, not to curse, not to sweare, not to be riottouse, but to be sobre and temperate in al thynges, not to be worldlye, but to set their myndes vpon the loue of GOD and heauenlye thynges, more than vpon temporall thynges of the worlde. And generally to do all that is good, and to

eschue all that is euyll: and thys the parentes ought to do, not by cruell entreatynge of theyr chyldren, whereby they myghte discourage them and prouoke theym to hate theyr parentes, but by charitable rebukyng, threatnyng, & charitable chastisyng & correctyng of thē whā they do euyll, & cherisshyng, maynteynynge, and commendyng theym, whanne they do well. Thys office and duetye of the parentes towardes theyr chyldren is wytnessed in many places of scripture. Fyrst sayntē Paule wryteth thus: Fathers prouoke not youre chyldren vnto angre, but bryng thē vp in the correction and doctrine of God. And in Deutronomy, almyghty god sayethe. Teache my lawes and commandementes to thy chyldren. And the wyse man sayethe: The rod of correction gyuethe wisedome. The chylde that is lefte to his owne wyll, shall be confusion to hys mother. And in another place he sayethe: He that spareth the rod, hateth his sonne, and he that louethe hym wyll se hym corrected. And in an other place he sayth: Se thou wythdraw not from thy chylde discipline and chastisynge yf thou strike hym wyth the rodde, he shall not dye, thou shalt strike hym wyth a rod, and shalte therby delyuer hys soule from hell. And on the other syde it is wrytte: The

Ephe.vi.

Deut.vi.

Pro.xxix.

Pro.xiii.

Pro.xxiii.

sonne

sonne vntaught and vnchastised, is the cõ- Eccl.xxii
fusion of hys father. And for thys cause we
fynd in the booke of the kynges, howe that
our LORDE conceiued great indignacion
against Hely the cheike priest, bycause he dyd
not duely correcte hys two sonnes Ophni & i.Reg.ii.
Phinees, whan he knew that they dyd gre-
uously offende god, and howe in reuengynge i.Reg.iiii
of theyr fathers negligence and remissenes in
correctyng of hys chyldren, almyghtye God
toke frome Hely, and all hys issue and house
holde for euer, the office of the hyghe priest-
hode, & how hys two sonnes Ophni & Phi-
nees were slayne both vpon a daye, & Helye
theyr father brake hys necke. This exampyle
of Hely is necessary for fathers to impyinte
in theyr hartes, that they maye se theyr chyl-
dren well taughte and correctedde, least they
runne in to the great indignation of almygh
ty God, as Helye dyd, and not onlye in thys
worlde haue confusion: but also in the worlde
to come, haue damnacion for the misorder of
theyr chyldren throughe theyr defaute, and
they muste not thynke, that it is inoughe to
speake somewhat to them, whan they doo a-
mysse, for so dyd Hely to hys sonnes, and yet
oure Lorde was not pleased, bycause he dyd
not much more sharpely correcte them, and se
them reformed: but whan wordes wyll not
serue, the fathers and mothers muste put to
sharper correction, and by suche dyscyplyne
saue theyr soules or els they shall answere to
god for them, and truly they greatlye deserue

the indygnation of god, that whan they haue receyued of hym chyldren doo not brynge them vp to hys seruyce, but wythout regard what cōmethe of them, suffer them to runne into the seruyce of the dyuell. Wherfore all fathers ought diligently to consider and remēbre, howe muche & how greuously they offende god, & of how manye euels they be the cause, whych eyther bryng vp theyr chyldren in wantonnes and ydlenes, & do not put thē forthe betyme to some facultye, exercyse, or labour, wherby they may after gette theyre lyuynge, or occupye theyr lyfe to the profyte and commoditye of the commō weale, or els do suffer theyr chyldren in youthe, to be corrupted for lacke of good teachyng, and good bryngyng vp in the true knowlege of God, & of his wyll and commaundementes, or commyt in word or dede such thynges, in the presence of theyr chyldren, wherof the yong tendre hartes of the sayde children (which like a small twygge be inclinable euerye waye and by frailnes of youthe be inclyned to euyll) do take so euyll example and corruption of vyces, and worldly affections, that harde it wil be for theym after to eschue the same.

This cōmandement also cōteynethe the honour & obediēce, whiche subiectes owe vnto theyr prynces. And also the offyce of prynces towardes theyr subiectes. For scripture taketh princis, to be as it were fathers, and nurses to theyr subiectes. And by scrypture it apperethe, that it apppertеynethe vnto the

office

office of princes, to se that the right religiō & true doctrine of Christ be mainteined & taughte, and that their subiectes be well ruled & gouernedde, by good and iuste lawes, and to prouide and care, that the people and cōmon weale maye encreace and to defende theym from oppression, & inuasion, as well within the realme as without, their subiectes aiding theym therunto, and to se that iustice be ministred vnto thē indifferently, and to here by them selues, or by theyr ministers beningly, al theyr complaintes, & to shew towarde them (althoughe they offende) fatherly pitie. And finally so to correcte theim that be euyl, that they hadde yet rather saue thē than lose them yf it were not for respecte of iustice, & maintenance of peace & good ordre in the common weale. And therfore all theyr subiectes muste again on their partes, and be bounde by this commandement, not onely to honour & obey the sayde princes, accordynge as subiectes be bounde to doo, and to owe theyr truthe and fidelitie vnto theym, as vnto theyr naturall lordes, but they must also loue theim, as childrē do loue their fathers, yea they must more tendre the suretie of theyr princes persone, & his estate, than their own or any others. Euē lyke as the health of the heade is more to be tendred, than the health of anye other mēbre.

And by this commandement alsoo, subiectes be bounde, not to wythedrawe theyr sayd fealtie, trouthe, loue & obedience, towardes their princes, for any cause what soeuer

it be, ne for any cause they maye conspire a-
gainst his person, ne do any thing towardes
the hinderāce or hurt therof, nor of his estate.

And furthermore by this cōmandement
they be bounde to obey also, all the lawes,
proclamations, preceptes & cōmandementes,
made by theyr princes and gouernours, exce-
pte they be againste the commaundementes
of god. And likewyse they be bounde to obey
al such as be in authoritie vnder theyr prince
as farre as he wyll haue them obeyed. They
muste also giue vnto their prince, aide, helpe,
and assistaunce whan so euer he shal require
the same, eyther for suertie, preseruation, or
maintenance of his person & estate, or of the
realme, or of the defence of anye of the same
agaynst al persons. And whan so euer subiec-
tes be called by theyr prince vnto priuy coun-
sayle, or vnto the parliamente, where is ȳ ge-
nerall counsayle of this realme, than they be
bound to gyue vnto their prince as their lear-
nyng, wysedom, or experience can serue them,
the moste faythful counsayle they can, and
suche as maye be to the honour of god, to the
honoure and suertie of his regall person and
state, and to the generall wealthe of this his
hole realme.

And further yf any subiecte shall knowe
of any thyng, which is or may be to the noy-
aunce or damage of hys princes persone or
estate, he is bounde by this commaundement
to disclose ȳ same with al spede, to the prince
hym-

hym selfe, or to some of hys counsayle. For it is the very lawe of nature, that euery membre shall employe hym self to preserue and defende the head. And surely wysdome & policy wyll the same: for of conspiracy & treason commeth no goodnes, but infinite hurte, damage, and perell to the common weale.

And that all subiectes doo owe vnto theyr princes and gouernours suche honoure and obedience as is afore sayde, it appeareth euidently in sundry places of scripture, but spetially in the epistles of sayne Paule and sayne Peter. For saint Paule sayth in thys maner: Euery man must be obedient vnto the hyghe powers, for the powers be of GOD. And therfore who so euer resisteth the powers, resisteth the ordinance of God. And they that resist the ordinance of God, shall get to them selues dãnation: for rulers are not fearfull to them that be good, but to them that do euyll. Wylte not thou feare the power? Do well, and thou shalte haue prayse of the same: for he is the minister of God for thy welthe. But yf thou do euyll, then feare, for he beareth not the sworde wythoute cause. For he is the minister of God to punysshe the euyll doer, therfore you must obey, not onely for the feare of punyshment, but also bicause of conscience And for thys cause ye paye tributes, for they be Goddes ministers seruyng for the same purpose. Gyue therfore to all men that is due, tribute to whome tribute Rom. xiii.

is due, custome to whome custome is due, feare to whome feare is due, and honoure to whom honour is due. And S. Peter sayeth

i.Pet.ii. Obeye vnto all sortes of gouernoures for Goddes sake, whether it be vnto the kyng as vnto the chiefe heade, or vnto rulers, as vnto them that be sent of hym, to punysh euell doers, and to cherysshe them that do well. And shortely after it followeth. Feare God, honour the kynge.

And there be many examples in scripture, of the great vengeance of GOD, that hath fallen vpon rulers, and suche as haue bene disobedient vnto theyr princes. But one principall example to be noted is of the rebellion, whych Chore, Dathan, & Abiron made

Num.xvi. agaynst theyr gouernoures, Moyses and Aaron. For punyshment of whiche rebels, God not only caused the earth to open, & to swalowe them downe, and a great nombre of other people wyth them, wythe theyr houses, and all theyr substaunce, but caused also the fyer to descende from heauen, and to burne vp. CCl. capitaynes, whyche conspired with them in the sayd rebellion.

Moreouer all christen men be bound by this commaundement, to exhibite due honour & reuerence vnto the spirituall fathers and parentes, whiche haue cure and charge of theyr soules, as vnto those, who be appoi

ted

ted by God to minister his sacramētes vnto the people, and to fede them wyth his word, and by the same to conducte & to leade them the strayghte waye to the father in heauen merlastyng.

And our sauioure Chryst in the gospell maketh mencion, as wel of the obedience, as of the corporal sustenance, whych all chrystē people do owe vnto theyr spirituall fathers Of the obedience he sayth: That who so euer receyueth you, receaueth me. And in another place he sayth: He that heareth you, heareth me, and he that despiseth you, despiseth me. And saynt Paule sayethe: Obeye your prelates, and gyue place vnto them, for they haue muche charge, and muche care for your soules, as they, whiche must gyue an accompt therfore, that they may do it with ioye and not wyth griefe, that is to say, that they maye gladly, and wythe muche confort doo theyr cure and charge, whā they do perceyue that the people be obedient to theyr techyng. Lyke as contrarye wyse, although they be bounde to do it, yet the people gyue them lytle confort to do it, whan they fynde them disobedient and repugnant. Math.x. Luc.vii. Heb.xiii.

And for the sustenance of theyr lyuyng, which is compryled in thys worde honoure, (as before is declared) Chryst sayethe in the gospel: The workeman is worthy hys wages. Luc.x.

1.Cor.ix. ges. And fayne Paule fayth: Who goethe on warrefare vppon hys owne ſtipende? And who planteth the vyne, and eateth no parte of the fruyte. And who fedethe the flocke, and eateth no parte of the mylke? And after foloweth: Euen ſo hathe the

1.Tim.v. LORDE ordeyned, that they whyche preache the goſpel, ſhuld lyue of the goſpel. And therfore in an other place it is wrytten: Prieſtes that rule well, be worthy of double honour, ſpecially they that laboure in the miniſtration of the worde of GOD, and hys Doctrine. In whyche place the Apoſtle meaneth by Double honoure, not onely the reuerence, whyche is due vnto the ſpirituall fathers, as is afore ſayde, but alſo ſufficiencye of all thynges neceſſary and requiſyte as weile for theyr ſuſtenaunce and fyndyng, as for the quiete and commodiouſe exercyſyng & executyng of theyr ſayd offyces.

Fynallye in thys commaundement is conteined the honour and obedience of the ſeruaunt vnto his maiſter, that is to loue his mayſter, to be reuerente and lowly to hym in all hys wordes and geſture, to ſuffre and forbeare hym, to be ready w a good wyll wythoute murmuration or grudging, to obeye all hys lawful and reaſonable commandementes, to feare hym, and to be loth to diſpleaſe hym.

hym to be kaythefull and trewe vnto hym. And to his power to procure and do that, whiche is for his mayſters honeſtye and profyte. And that as well in hys maiſters abſence, and out of hys ſyghte, as whan he is preſente, and loketh vppon hym, accordynge to the wordes of ✠ aynete ✠ aule, where he ſaith: ✠ eruantes be you obedient vnto your mayſters, wyth feare and trembleynge, wyth ſimple and playne hartes, as vnto Chriſte not ſeruynge onely in theyr ſyghte, as pleaſers of men, but as the ſeruauntes of Chriſt doinge the will of God from the harte, and ✠ good wyl thynkynge that ye ſerue god, & not men. And be you ſure, that of all youre good ſeruice, you ſhall receyue rewarde of God. And agayne to Titus he writeth thus: Exhort the ſeruantes to be obedient vnto theyr mayſters, to pleaſe them well in all thynges, not to be pattarers and praters agaynſte them, nor pyckers nor priuye cõueyours of theyr mayſters goodes, but to ſhewe all truthe and faythfulnes. ✠ aynct ✠ eter alſo byddeth ſeruaũtes to obey theyr mayſters ✠ al feare, not only yf they be good & gentyll, but alſo thoughe they be froward.

Ephe. vi.

Tit. ii.

i. Pet. ii.

And of the other ſyde, the office and dutye of mayſters to theyr ſeruantes is, to prouide ſufficiently for theym, of al thynges neceſſary, to ſe them inſtructe in the knowelege of the cõmaundementes of God, and that they

they obserue the same, and not be ouer ryg-
rous vnto theym, but with discretion to cor-
recte them, whan they do amysse, & to cōmen-
de and cherisshe them, whan they do wel, ac-
cordynge to the sayenge of Saynte Paule:

Coll.iiii. You that be maysters, do vnto youre ser-
uauntes that is righte and reason, know-
ynge that your selues haue also a mayster
in heauen. And in a nother place he sayethe:

Ephe.vi. We not rigorous vnto youre seruantes,
for you haue a maister in heauen, that re-

Ec.xxxiii. gardeth all persons indifferently. And the
wyse man sayethe: Meate, correction, and
worke is due vnto seruauntes. Sette thy
seruaunt vnto labour that he be not ydell,
for ydlenes bryngeth muche euyll, set him
to worcke, for that belongeth to hym, yf he
be not obedient, correcte hym.

And in this cōmaundement is also im-
plyed, that chyldren and yonge folkes, shuld
gyue due honoure and reuerence to olde men
sith al such as be theyr maisters and tutours,
to bryng them vp in learnyng and ver-
tue, which be in thys behalfe as fa-
thers vnto them, and so as fa-
thers must be honoured
and obeyed.

*

The

The exposition of the syxt cõmaundement of god.

Gen.iii.

¶ Thou shalt do no murther.

IN THIS cõmandement is forbidden, not only bodily killinge, & al maner of vyolent layinge of handes vpon any man, as steikinge, cutting, woundyng, & al maner of bodily hurtyng, by acte or dede: but also al malice, angre, hate, enuy, disdaine and all other euyll affections of the harte, & also all sclaunder, backebytinge, scoldynge, bannynge raylynge, scornynge, or mockinge,

and

and all other euyll behauiour of our tonges agaynst our neyghbours, whiche all be forbydden by this commaundement, for they be rootes and occasions of murther, and other bodily hurte

The contrary of all these thynges beeß maunded by this commaundemente, that is to saye, that we shoulde wythe oure hartes loue oure neighbours, and withe our tonges speake well of them and to them, and in our actes and deedes doo good vnto theym, shewynge towardes theim in harte, worde, and deede, pacyence, meknes, mercy, and gentylnesse, yea though they be oure aduersaries & ennemies. And that this is ỳ trewe sence and meaning of this commandement, it appereth by the expolition of our sauiour Christ in the
Math.v. gospel, where he declareth, ỳ we shulde neither hurte anye man in dede, nor speke of hym or vnto him maliciously or contemptuously wt our tonges, nor beare malyce or angre in our hartes: But that we shulde loue theym that hate vs, saye well by them, that say euyll by vs, & do good vnto theym that do euyll vnto
1.Ioh.iii. vs. And accrording to ỳ same saying of christ. saynte John saythe also. That he ỳ hateth his brother, is a manquieller.

It is not forbydden by this cõmaundement, but that al rulers and gouernours, as princes, iudges, fathers, maisters, and suche other, maye for ỳ correction of them, whyche be vnder theyr gouernaunce, vse suche maner

of punishment, either by rebukeful or sharpe wordes, or by bodily chastising, as the lawes of euery realme do permytte. And not onely they may do thus, but also they be bounde so to do (onelesse they se reasonable cause to the contrary) and offend god if they do it not, as is before declared in the fyrst cõmandement.

All rulers also muste beware & take hede, that in theyr corrections and punyshemẽtes, they do not procede vpon any priuate malice of their hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any persone, but that they haue theyr eye & consyderation onely vpon the reformation and amendemente of the persone, whom they do correcte, or els vpon ỹ good ordre and quietnes of ỹ cõmon weale, so that styll there may remayne in theyr hartes charity and loue towardes the parson, they punysshe. And lyke as the father loueth hys childe, euen whan he beateth hym: Euen so a good iudge, whan he gyueth sentence of death vpon any gylty person, although he shewe outwardly sharpnes and rigour, yet inwardely he ought to loue the persone, and to be sory and heuy for hys offences, and for the deathe, whyche he hymselfe by the law dothe & must nedes condẽne him vnto. And although inferiour rulars & gouernours may correct & punysshe such as be vnder their gouernãce, yet they maye not punysshe by death, nor mutilate, mayme or impriſõ thẽ, or vse any corporal violẽce towardes them, otherwyse thã is permitted by the

hygh gouernour, that is to say, by the prince and his lawes, from whom all suche authorite doth come. For no man maye kyll or vse suche bodely correction, but only princes, and they whyche haue authorite from princes, ne the sayd princes, nor any for them, maye do the same, but by and accordyng to the iust order of theyr lawes and ordinances.

Moreouer no subiectes maye drawe theyr swordes agaynst theyr prynce for any cause what so euer it be, nor agaynst any other (sauyng for lawefull defence) wythoute theyr princes lycence. And it is theyr dutie to drawe theyr swordes for the defence of theyr prince and Realme, whan so euer the prince shall cõmaunde them so to do. And although princes, whiche be the chiefe and supreme hedes of theyr realmes, do otherwyse than they ought to do: Yet god hath assigned no iudges ouer them in this worlde, but wyll haue the iudgemente of theym referredde to hym selfe, and wyll punysshe them whan he seeth his tyme. And for amendement of suche princes, that do otherwyse than they shulde doo, the subiectes maye not rebell, but must pray to God, whych hathe the hartes of princes in hys handes, that he so turne theyr hartes vnto hym, that they maye vse the sworde, which he hath gyuen thẽ vnto hys pleasure.

Agaynst thys cõmaundement offend all they, whiche do kyll, mayme, or hurte ony mã wythout iust order of the lawe, & gyueth coun-

counsayle, ayde, causur, prouocation or consent therto.

And also all they, whiche maye (if they wyll) by theyr authoritie or lawefull means, delyuer a man from wrongfull death, mutulation, hurte or iniury, and wyl not do it, but wyll wynche therat, and dissemble it, be trãsgressours of thys commaundement.

And all iudges, whithe seyng no sufficient matter or cause of death, or vpon lyght trial, wout sufficient examinacion & discussion, gyue sentence of death, or whã the matter or cause of deathe is sufficient, & the trial good, yet delite in the death of the person, be transgressours of this commaundement.

And lykewyse be all thase, whiche in causes of lyfe and deth, beyng impanelled vpon inquestes, do lyghtly condẽne or indite any persone wythout sufficient euidence, examination, and discussion of the informatiõs gyuen vnto theym. And moreouer all thase, whyche eyther in suche causes do gyue false euidence or information, eyther wyttyngely, contrary to theyr owne conscience, or doubtyng of the truthe of thase informations, or wythout sufficient examination do promote enforce, or mayntayne such euidences, informations, or inditemẽtes do also breake this commaundement.

So do all they, whyche wyllyngly doo kyll them selfe for any maner of cause, for so

to do, there cannbe no pretence of lawefull cause, ne of iuste order. And therfore he that so doth, killeth at ones bothe body & soule.

Fynally all they, whych beare hatred and malyce agaynst theyr neyghbours, and eyther maliciously speake wordes of contempt despite, checkyng, curlyng, and sorche other, or els publyshe theyr neighbours offences to theyr sclaunder, rather then to theyr amendement: And generally all they that lyue in pre, malyce, enuy, and murmuryng at other mennes welthe, or reioysynge at other mennes trouble or hurte, or suche other lyke, they offende all agaynst this prepte.

¶ The exposition of the seuenth commaundement of God.

ii.Reg.xi.

Thou shalt not cōmit adultery.

ALTHOVGH this worde Adultery doth signify proprely the vnlawfull commixtion of a maryed manne wyth any other woman, thā with hys owne wyfe, or els of a maried woman wyth anye other man, than her owne husbande: yet in this commaundement it is taken not onelye for that but also for all maner vnlawful co-

 pulation

pulation betwene man and woman marryed and vnmarried, and all maner of vnlawfull vse of those partes, whyche be ordeyned for generation, whether it be by adultery, fornication, inceste, or any other meane.

And in laufull matrimony a man may breake this commaundemente, and lyue vnchaste with hys owne wife, yfhe doo vnmeasurably or inordinately serue his or her fleshly appetite or lust. And of such the deuyl hath power, as the aungell Raphaell sayde vnto Tob.vi. Thoby: They that marry in such wyse ẏ they exclude God out of theyr hartes, and gyue themselues vnto theyr owne carnall lustes, as it were an hors or a mule, whych hath no reason: appon suche persones the deuyll hath power.

Also all christen people ought highly to regarde the obseruation of thys cōmaundemēt, consyderyng how muche god is dysplea sed, and what vengeance he hathe alwayes taken, and euer wyll take for the transgressi on of the same. For confirmation whereof, you shall vnderstand, that god in the time of Moyses lawe, cōmanded, that who so euer commytted adulterye, shulde be stonedde to deathe

And that almyghty God, after the children of Israel had commytedde adulterye & the women of Moab and Madian, cōmanded

ded fyrste, that the heades and rulers of the people shuld be hanged, for that they suffred the people so to offend God. And afterward cõmanded also, euery man to slea hys neyghbour, that had so offended. In so muche that there was slayne of that people the numbre of. xxiiii. M. and many moo shuld haue bene slayne, had not Phinees the sonne of Eleazar the hyghe prieste, turned the indignation of God from the chyldrẽ of Israell. For this Phinees, whan he saw Zamry, chyefe of the tribe of Simeon, in the presence of Moises, and all the people, goo vnto Colbye, a noble mans daughter of ỹ Madianites, to commit fornication wyth her, he rose from amonge all the multitude, and takynge a swoorde in his hande, wente into the house where they were, and thrust them both through the beallies. Whose feruente mynde and zeale, god dyd so much allow, that he did therfore both ceasse from the farther punishmẽt of the Israelites, and also graunted to Phinees, and hys successoures, for euer, the dignitye of the hyghe prieshode.

Also the tribe and storde of Beniamyn was so punyshedde for the mayntenance of certayn persons of the cytye of Gaba, which had contrary to thys cõmaundement, shamefully abused a certaine mans wyfe, that of xxv. M. and vii. C. men of armes, there remayned on lyue but. vi. C. Iudit. x.

Moreouer almyghtye God for the trans-

gression of this commaundemente, caused dyd stone & fyre to rayne downe from heauen, vppon all the countrey of Sodom and Gomor, and so distroyed y hole region, bothe men, women, and beastes, and al that grewe vppon the earthe, reseruyng onely Loth and hys two doughters.

These terrible examples, and manye other lyke, almyghtye God dyd shewe in tymes past, to the intente we shulde haue them in our continuall remembraunce, and shulde euer stande in awe and feare so to offende God. For though he dothe not presently punyshe vs here in thys worlde, as he dyd the persons afore rehearsed: yet hys longe pacience and forbearyng, is no allowaunce or forgyuenes of our offences, yf we continew styl in theym, but a sore accumulation and heapyng togither of goddes wrathe and indygnation agaynst the daye of iudgemente. At whych tyme in stede of thys temporal payne we shall receyue euerlastynge payne, beynge (as Sayncte Paule sayethe) excluded from the euerlastynge kyngedome of heauen. Rom.ii. And as Christe sayeth in the Gospell, and sayncte Johñ in the Apocalipse: We shall be caste into the bournynge lake of helle, where is fyre, brymstone, weepynge, waylynge, and gnashynge of teethe withoute ende. Mat.xxv. Luc.xiii.

Furthermore in thys commaundement not onely the dyces before rehersed, be for-

forbydden and prohybyted, but also the vertues contrary to them be requyred and commanded: That is to saye, fidelitie, and true kepyng of wedlocke in theym that be marryed, contynence in theym that be vnmaryed: And generally in all persons, shamefastenes and chastenes, not onelye of dedes, butte of wordes and maners, countenance & thought. And moreouer fasting, temperãce, watchyng labour, and al lawful thynges that conduce and helpe to chastitie.

And therfore agaynst thys commandement offende al they whych take any syngle woman, or other mans wyfe, or that in theyr hartes do coueite or desyre vnlawfully to haue them: For as Christ sayeth: Who so euer beholdeth a woman, couetynge her vnlaufully, hath already committed aduiltery wyth her in hys harte. Mat.xxv.

They also offende this commaundemente, that take in marriage, or oute of mariage, any of theyr owne kynrede, or affinitie, wythin the degrees forbydden by the lawe of GOD. Leu.xviii. & xx.

They also offende thys commaundemente, whyche abuse them selues, or anye other persons agaynste nature, or abuse theyr wyues in the tyme of theyr menstruall purgation.

They also that do norysche, stirre vp, &

prouoke them selues, or any other, to carnall lustes & pleasures of the body by vncleny & wanton wordes, tales, songes, syghtes, touchynges, gaye and wanton apparel, and lasciuous deckyng of them selues, or any suche wāton behauyour and inticement. And also al those, whyche procure anye suche acte, or that mynyster house, lycence, or place thereunto. And all counsayelers, helpers, and consentours to the same, do greuously offende and transgresse thys commaundement. Like wyse al they that auoyde not the causes here of. so muche as they conuenientlye maye, as surfetyng, slouthe, idlenes, immoderate slepe, and company of suche bothe men and womē, as be vnchast and euyll disposed, be gyltye of the transgressiō of thys cōmāndemente.

¶ The exposition of the eyghte commaundement of God.

Leu. xix.

Thou shalte not steale.

VNDER the name of theafte or stealyng, in this commaundement is vnderstande all maner of vnlawfull takyng awaye, occupienge or keppng of an other mannes goodes, whether it be by force extoxtion, oppzession, bzybzy, vsury, simony, vnlawfull cheuisance, or shyftes, or elles by false byeng & sellyng, eyther by false weyghtes, or by false measures, or by sellynge of a thyng

thynge counterfayte for a true, as gylte copper for true golde, or glaſſe for pꝛecious ſtones, & generally al maner of fraud & deceyte.

And lyke as the vices before reherſed, be forbydden by this pꝛecepte Euen ſo ſundry vertues, contrary to the ſayde vices, be cõmaunded by the ſame, as to deale truely & playnely wyth our neyghbours in all thynges, to get our owne goodes truly, to ſpende them liberally vpon them that haue nede, to fede the hõgry, to gyue drynke to the thyrſty, to clothe the naked, to harborowe the harbourleſſe, to conforte the ſycke, to viſyte the pꝛiſoners. And finally to helpe oure neyghbours, wyth our learnyng, good counſayle, and exhortacion, & by all other good meane that we canne.

Agaynſt this cõmaundement offende all they, whiche by crafte or violence, vpon ſea or lond, ſpoile, robbe, or take awaye any other mans ſeruant or chylde, land or inheritãce, horſe, ſhepe or cattel, fyſhe, foule, conyes, or deere, money, iewels, apparayle, or any other thing which is not theyr owne.

Lykewyſe offende all they agaynſte thys commaundement, whyche haue goodes gyuen to an vſe, and putte theym not to the ſame vſe, but kepe them to theyr owne auãtage, as maſters of hoſpitalles, and falſe executoures, whiche conuerte the goodes gyuen

to the

to the sustentation of the poore folkes, and to other good & charitable vses, vnto theyr owne profytte. And also all they, whyche receiue rent or stipende, for any office spirituall or tempozall, and yet do not theyr office belongynge thervnto, be transgressours of this commaundement.

And so all they whych take wages or fee, pretendyng to deserue it, and yet do not in dede, as labourers and hyred seruauntes, whiche loyter, and do not apply theyr busynesse: And lykewyse aduocates, proctours, atturneyes, counsaylers in any of the lawes whyche sometyme for lytle payne take moch stipend or by theyr defaute & negligēce mar good causes, or do any thynge to the hynderance of spedy iustyce, for theyr aduantages do transgresse this commaundement.

Also all idle vacabūdes and sturdy beggers, whiche beyng able to get theyr lyuynge by labour, take suche almes, wherwyth the poore and impotent folkes shulde be releued and susteyned, do offende agaynst this commaundement.

Moreouer all they transgresse thys commandement, which bye any stoolne goodes, knowynge that they be stoolne, or that bye thynges of them that haue none authoritie to sell theym, or alienate theym, yf they knowe the same. And lykewyse doo they, whyche wytholde goodes stoolne, or fynde

thynges lost, & knowyng the owner thereof, wyll not restore them, or wyll not doo theyr diligence to knowe the owner.

They also whyche defraude theyr hyred seruantes of theyr due wages, and they that borow any thyng, or retayne any thing delyuered vnto theym vppon trust, and wyll not restore the same agayne. And they that vse false weyghtes or measures, or disceytfull wares, or sell theyr owne wares at an vnreasonable pryce, farre aboue the iuste value.

And they that ingrosse and by vp any kynde of wares holely into theyr owne handes, to the intent that they may make a scarsenes therof in other mennes handes, and sell it agayne as they lyste.

And generally all couetous menne, whych by any meanes vnlawfully gette, or vnmercifullly kepe theyr goodes from them that haue nede, be transgressours and breakers of thys commaundement.

cõmauudement.

¶ The exposition of the nynth commaundement of God.

Num.xvi.

Thou shalte beare no false witnesse agaynst thy neyghbour.

BY THYS cõmaundement is forbydden all manner of lyeng, sclaunderyng, backebytynge, false reportynge, false accusyng, euel counsalyng, and all such misdoynge of our tonge to the hurte of oure neyghbours, whether it be in theyr bodye or goodes, or in theyr good name & fame. The apostle saynt James lykeneth the tonge of a manne, Iaco.iii.

a manne, vnto the byt of an horse mouthe, whiche turneth the whole horse euery waye as pleasethe hym that sytiethe on the horse backe, and he cōpareth it also to the healme of a shyp, wherby al the hole ship is ruled, at the pleasure of him that gouerneth the healme. And thyrdly, he cōpareth it vnto a sparke of fyre, whiche if it be suffred, will burne vp an hole towne or citie. And surely al these comparisons be very apte and mete. For the tong of a man no doubte, is the chiefe staye of al the hole bodye, either to do muche good or to do much hurte. The voyce of the tounge perceth the hartes of hearers, and causeth them to conceyue of other men good or euyll opinion. It kyndleth or quencheth contentiō. It disposeth men to warre or peace, & moueth ẏ hearers sundrye wayes, to goodnes or vice. And lyke as the great ragyous flames, that go frō house to house, come but of one sparkel whiche in ẏ begynning mought haue ben easely quenched, but by negligence and sufferance encreaseth and wareth soo great, that no mane can resyste it: And lyke as fyre is a great cōmoditie many wayes, yf it be well & wysely vsed, & contrarie an vtter destructiō, yf it be suffered, & not takē hede vnto: Euen soo of mans tounge, althoughe it be a very smalle membre of the body, yet there cōmeth excedynge great benefytes, bothe to him selfe and to others, yf it be well & wysely gouerned. And contrarywyse, yf no hede be taken thervnto, but be suffered to runne at large,

than

than it is not one euil alone, but a roote and occasion, or rather a heaping togyther of all euyls.

And bicause that of the tounge commeth so muche good, or so muche euyll: Therfore by this commaundemente is not only forbidden all euyll vse of the tonge to the hurte of our neyghbours, but also in the same is cõmanded all the good vse of the tonge, to the benefite of our neyghbours, as to be true & playne in our wordes, to be faythfull in cõuenauntes, bargaines, & promises, to testefie the truthe in all courtes, iudgementes, and other places, to reporte well of theim that be absente, to gyue good counsayle and exhortation to all goodnes, to dyssuade frõ all euyl. And whan we know any man to do amysse, not to publysshe his faute to other menne to hys sclander, but rather to admonysshe hym priuily betwene hym and vs, and to seke his reformation, to speake wel by our ennemies. to pacifie and set at one theym that be ennemies, to excuse theim and to answere for thẽ, that be vniustly sclandered: and generally in al other thinges to vse our tounges in truth, to the wealthe of our neyghbours.

Agaynst this commandement offends all they, which by lying and vttering of false speache, decreyue & hurte any man. And such e lyers, be the deuyls chyldren. For as sayntes John sayeth in his gospell: The deuyll is a lyer, and father of lyers. And therfore byd-

Ioan. viii.

Ephe.iiii. deth sayntt Paul: That we shulde put away lying, and speake trouthe euery man to hys neyghbour.

Eccle.x. They also offend agaynst this cõmandemente, whiche be detractours, backebytere, and sclanderers, whome the wyse man doothe lyken vnto serpentes, & pryuily byte or stinge men behinde, whan they be not ware therof. And surely suche meune (what soo euer they pretende) go not aboute to heale and amende theym that do amysse, but rather do satysfye theyr owne malyce, and sclanderous tonges. For lyke as ye surgeon ye wyl heale a wounde, doothe couer it, and bynde it, that it take noo open ayre: So yf we intende the amendment of our neyghbours faute, we muste not open it abrode to his hurte, but we muste be sorry, and pray to god for him, and so tabynge hym to vs, we muste priuily counsaile and exhorte hym. And this louyng correction, wyll make hym beware and take hede, that he offende noo more. But yf we tell his fautes, fyrste to one, and after to an other, and charge euery one to kepe counsayle, as thoughe we hadde told it to no mo, this is no amendment of his faute, but a declaration of oure owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thyng whych we our selues iudge not to be vttered. And surely we condemne oure selues therin, for we shoulde fyrste haue kepte it secrete to oure selues, yf we wolde not, an other man should vtter the same.

game. And therfore the wyse mane sayethe, If thou haste harde anye thynge agaynste thy neyghboure, let it dye wythin the, and be sure it wyl not burst the. And in an other place: As euyll is he that backebiteth priuely, as the serpente whyche stynge the vnwares. Eccle. xix.

And they also offende agaynst this cõmaundement whiche gladly gyue eares, and be redi to here such bachitours. For as saint Bernarde saithe: Lyke as the backebyter carieth the deuyll in his mouthe: so the hearer carieth the deuyll in his eare. For the detractour is not gladde to telle but to him, which is glad to heare. And the wyse mane saithe: That lyke as the wynde driueth away the raine, euen so doth a sadde and a dyspleasant countenaunce dryue away the tonge of the backebitours, and maketh them abasshed. Pro. xxx.

They also breake this cõmandement, which with flatteryng and double tounges, go aboute to please suche as be glad to here complaintes. Iudges also, whyche gyue sentence, contrarye to that whiche they knowe to be true, and they that in iugement do hyde and suppresse the truthe, and they that make false plees, to the delay and hinderaunce of

iustice, or any other wyse doo stoppe iustice. And enquestes, whych vpon lyght groundes, or vpon groundes not wel examyned or discussed, gyue verdite, be transgressours and breakers of this cōmundemente: And aboue other, they do transgresse this commaundement, whiche in preachynge or other wayes, do teache or maynteyne anye false or erronious doctrine, contrarye to the worde of God, or that doo teache fables, or mens fantasies and imaginations, affirming them to be the worde of God. And suche be wors than false witnesses of worldely matters, for thei heare false witnes gaynste god and his truthe.

¶ The expolition of the tenthe commaundement of God.

Rom.vii. xiii.

Thou shalt not vniustly desyre thy neyghbours house, nor thy neighbours wyfe, nor hys seruaunte, nor hys mayde, nor hys ore, nor his asse, nor anye thynge that is thy neyghbours.

WHERE AS in the other cō-maundementes before rehearsed, be forbydden all wordes & dedes, which

be agaynst Gods pleasure, & the lawe of our neyghboures: In thys laste precepte is forbydden the inwarde consent of the harte, to all vnlefull motions, desyres, delytes, inclinations, and affections vnto euyl, whych thynges be so roted and planted in al vs the chyldren of Adã, euen from the fyrst houre of our byrthe, that although by the inspiration of the holy ghoste, and the grace of God gyuen vnto vs, we doo intende neuer so well, and wolde most gladly eschue all euell: yet there remaynneth in vs a disposicion and redynesse vnto such thynges, as be cõtrary to the wyll and cõmaundement of God: In soo muche, that yf the grace of god dyd not helpe vs to staye & resyst our naughty thoughtes and delyte vnto synne, the same oure concupiscence and naughtynesse, shoulde be so muche, that we shoulde runne headlynge into synne and mischiefe, our nature is so corrupte, and we be soo farre from the perfecte obedience vnto goddis wyll, whych obedience Adam had in the state of innocencye. And of this corruption of oure nature and redynes vnto euyll, complaynethe sayncte Paule in his Epistle vnto the Romaynes, where he declarethe at Rom. vii. lengthe, that the nature of man is soo full of concupiscence and euell affections, that no man dothe or can of hymselfe satisfye or fulfyll the lawe of god: And that the law condemneth al men as transgressours, and that therfore euery man for his saluation, muste haue refuge vnto the grace & mercy of God, obteyned

obteyned by our sauiour Jesu Christ.

Furthermore lyke as in the fyrst commãdemẽt, vnder the name of father and mother is vnderstand al superiours: And in the .vi. cõmandement, vnder the name of kyllyng is vnderstãd al wrothe and reuengynge. And in the .vii. cõmaundemẽt, vnder the name of adultery, is vnderstande al vnchaste lyuynge: And in the eyght cõmandemẽt, vnder ỹ name of theft is vnderstand al disceytful dealynge wyth our neyghbours: And in the .ix. cõmandement, vnder the name of false witnesse, is vnderstand al misreporte, and wurrew vse of our tonge: So in this laste commandement vnder the name of desyrynge of an other mãs wyfe and goodes, is vnderstande all maner of euyll and vnlawfull desyre of any thynge.

AND lyke as in thys precepte be forbidden euyl desyres, euẽ so in the same be cõmãded good desyres, good affections, good inclinations to godlye thynges, and the perfecte obedience of our hartes vnto gods wil, which although we shall not fully & absolutely attayne vnto, whyles we be in this lyfe: Yet this cõmandement dothe binde vs to endeuor and endeuour our selues therunto, by contynuall fyghtynge and resistynge agaynste the sayde corruption, concupiscence, and euyl desyres, for as much as by them man is contynually tempted to euyll dedes and vicious lyuynge, accordynge wherunto sayncte James wryteth: Let no man saye, whan he is tempted to euyll, that he is tempted of god. For as Iaco. i.

God can not be tempted to euyll, so he tempteth no man to euyl, but euery man is tempted, drawen, and allured by his owne concupiscence: than concupiscence, whan she hathe conceyued, bringethe forthe sinne.

ALL they be transgressoures of thys commaundemēt, whych by deliberation & ful cōsent, cast theyr myndes & lustes, to accōplisshe the concupiscence & desyre, whiche they haue to obteyne & get vnlawfullye an other mās wyfe, chylde, seruaunte, house, lande, cattell, or any thynge or goodes that be hys.

AND they also be trāsgressours of thys cōmandemēt, whych by enuy, be sory of theyr neyghboures wealthe and prosperytie, or be gladde of theyr sorow hinderance and aduersitie. And also al they whych do not set theyr myndes and studies, to preserue, mainteyne, and defēde vnto theyr neyghbours (as much as it is in them) theyr wyues, childzen seruantes, houses, lādes, goodes, & al that is theyrs. For (as before is declared) thys commaundemente not only forbyddethe vs to desyre vnlaufully from our neighbour any thing that is his. But by the same we be also commaunded, gladlye to wysshe and wyll vnto hym, that he maye quietly possesse and enioy al that god hath set him, be it neuer so great abundaunce. And this mynde we oughte to beare vnto euery man by thys commaundement, not onely if they be our frendes and louers, but also yf they be oure ennemies and aduersaryes.

Here

Here foloweth the expolition of the Prayer of oure Lorde called the Pater noster, deuided into seuen Petitions.

Math. vi.

OUr father whiche arte in heauen: halowed be thy name. i.

Thy kyngdō come. ij.

Thy wyll be done in earthe, as it is in heauen. iij.

Gyue vs thys daye oure daylye breade. iiij.

And forgyue vs our trespalles: as we forgyue them that trespalle agaynst vs. v.

And let vs not be led into temptation. vi.

But delyuer vs from euyll. vij.

AMEN.

The notes.

For the better & more ample declaration of this prayer, ye shal vnderstande, fyrst y our sauyour Iesu Christe: was the author and maker therof, and that therefore lyke as he is of infinite wisdome, and of infinite loue & charytye towardes vs: euen soo all Christen men oughte to thynke and beleue, that this same prayer is the moste excellente and moste sufficient, and moste perfecte of all others. For neyther there is any thing in this prayer superfluous, neither there wãteth any petitiõ, suite or request for such thinges as be necessary for our iourney & passage in this worlde or for our furtherãce to the atteynyng of the lyfe & glory euerlastyng.

Secondly that euerye good Christen man may be assured to attayne the requestes made in this prayer, yf he shall inforce hymselfe, and applye his hole harte & wyl to the wil and geace of him, vnto whome this prayer is made, and also yf he shall vtter & offre the sayd petitions inwardly with his hart, and with suche faithe, confidence, and truste in god, as he requireth. For surely no prayer is thankful vnto God, but y whiche is made with y harte. And therfore y prophet Dauid crieth to our lorde with all his harte. And Moyses is noted to cry out alowde, whã he spake no word with his mouth, but he spake aloud with his hart. And our lord by his prophets noteth, that some prayer with theyr lyp

Psal. cxviii.

Exod. xiii.

Esaie. xxix.

pes

lyppes, and in theyr hartes mynde nothynge lesse then that which they pray for. And therfore who so euer intendethe by saienge his Pater noster, to attein his desyre, he must haue with faithe a good and ernest deuotion & his harte as nigh as he can voyde of vaine thoughtes, and applied to God, soo that the entente and desyre of his harte maye be ioyned alwayes wyth the prayer of his mouth.

And for this purpose it is mete & moche requisite, that the vnlerned people shuld vse to make their prayers in their mother toungue, which they bett vnderstande, wherby they maye be the more moued and stirred vnto deuotion, and the more ernestly minde the thing ỳ they pray for.

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Apoc. iiii.

¶ Our father which art in hea-
uen, halowed be thy name.

OF THESE wordes Our father placed in the begynninge of this petitiō, al true chriſten men ought to conceyue a great comfort & toy in that they be taughte and commaunded in this prayer to take almightye god for their father, & ſo to call him, as for example. If our ſouerayne lord the kyng wolde ſaye to any of vs, take me for your father, & ſo call me, what toye in harte, what comfort, what confidence wolde we conceyue of ſo fauourable, and gracious wordes: Than moch more incōparably haue we cauſe to reioyſe, that the kynge & prince of al princes sheweth vnto vs this grace and goodnes, to make vs his children. And ſurely as the naturall ſonne may aſſuredly truſte, that his father wyll do for hym, all thynges yt maye be for his ſetting forthe and aduancement, euen ſoo we maye vndoubtedly aſſure ourſelues, that hauinge almighty god to our father, vſyng our ſelfe as obedient children we ſhall lacke nothing whyche maye be profytable for vs, toward the euerlaſtyng inheritance prepared for vs.

And here is to be noted a leſſon, that as this worde Father, declarethe the greate beneuolence, mercye and loue of god towardes vs, as wel in ye creation, as alſo in the redemption of man, ſo it admonyſheth vs again of oure dueties towardes him, and howe we be

boūde

bounde to shewe agayne vnto hym oure hole hart, loue, and our obedience and redines to fulfyll all his preceptes and cõmandemẽtes, with all gladnes and humilitie. And therfore who so euer presumethe to come to GOD with this prayer, and to call him father, and yet hath not full intent and purpose to vse hym selfe in all thynges lyke a kynde and an obediẽt sonne, he cõmeth to him, as Judas came to Christ with a kisse, pretending to be his frend & his seruãt, in calling him maister, and yet he was in dede a traytour to him, & a deadly enemy. And for this consideration, euerye christen man that intendeth to make this prayer, ought inwardly & thoroughly to inserch & examin hiselfe, & if he fynd in hi selfe any notable crime, for the which he ought to be ashamed to call god his father: let him accuse hi selfe therof to God & recognise his vnworthines, saying as ỳ prodigal sonne sayd.

Luk. xxii

Luk. xv. Father, I haue offẽded the, I am not worthy to be called thy sonne. And with due repentãce and firme pourpose and intent to amende his naughtye lyfe, let him lyfte vp his harte to god, and callyng for his grace of reconciliation humblye saye: Our father. &c.

Moreouer by these wordes, Oure father, is signified that we oughte to beleue, ỳ almyghty god is the cõmon father of all true christen people, and fatherly regardethe all, throughe and by the meane of oure sauioure Jesu Christe, vnto whome all faithfull and

obedient

obedient chriſten men be bretherne by grace and adoption, and called to inherite wythe hym the kyngedome of heauen. And they be also brethern eche one to other, hauynge all one father, whyche is God almyghty. And therfore we ought not onely to be of one ſpirite towardes our ſaid father, and to imploi and endeuor our ſelues to the vttermoſte, to pleaſe hym, and to kepe his lawes and commandementes, but we oughe alſo eche to cõſent with other, in perfite loue and charitie, and eche to helpe and further other, towardes the layde inheritance of heauen. And fynally in all our prayers to God, eche to comprayſe other and to pray for other, lyke as in this prayer we be taught to ſaie Our father, gyue vs our breade: forgyue vs our ſynnes: ſuffre vs not to fall into temptation: and deliuer vs from euyll.

By theſe wordes, Whiche arte in heauen, we be taughte, that we oughte to haue an inwarde deſyre, and a greate care and ſtudy, to come to the place where our heauenly father is, and muche couete hys ſyghte & preſence. For lyke as a louyng chylde is euer deſyrous to be where his father is: euen ſoo oughte we euer deſyre to be with our heauenly father, and to endeuour ours ſelues & oure conuerſatione be all withedrawen from the worlde, the fleſſhe, and the deuyll, and be ſet in heauen and heauenly thinges, as ſaynte Paule teacheth, and we ſhulde contynually Phil. ii.

waple

wayle and lament, bycause we be not withe
Psal.cxix. oure heauenlye father, sayenge with the prophete: Wofull am I, ẏ my dwellynge vppon the earthe is so moche prolonged.

In these wordis halowed be thy name, it is to be noted, that by the name of God, is vnderstande God hym selfe, the power of God, the myghte, the maiestie, the glory, the wysedom, the prouidence, ẏ mercy and goodnes of god, and al suche other good thinges, as in scripture be attributed vnto God. And thys name is halowed, whanne it is praised, glorified, sette forthe, honoured and magnified of vs both in worde and deede.

And where in this petition we praye, that his name myght be halowed, it is not to be taken or thoughte, that this name of God, whyche in it selfe is euermore mooste holy, moste gloryous, moste maruailous and full of maiestye, can be eyther aduanced or dimynyshed by vs, or any thnge that we can do, but we desyre here, that this mooste holye name may (according as it is in it selfe most holy) be so taken, vsed, honoured, & halowed of vs and of all others, as well heathen as christened lyke as on the contrary part, this name is sayde to be pollutede and defyled, whan we doo eyther in worde or dede, cōtumeliously and contemptuously, or otherwise dyshonour the same.

We

We desire therfore in this petition, that al false fayth, by the which men eyther mystruste God, or put theyr confydence in anye other thyng more than in hym, maye be destroyed. And that al wytchecraftes and false charmes and conjurations, by ye whych Sathan and other creatures be inchanted, maye ceasse and gyue place to goddis holye name, and soo lykewyse, that all heresies and false doctrines may vanisshe away, so that goddes holy worde may be truely interpreted, & purely taughte and set forth vnto all the worlde, and that all infydels maye receyue the same, and be conuerted to the right catholike fayth, whereby all deceite, hypocrisy, and counterfaytyng of truthe, of ryghtuousenes, or of holynes myght clerely be extincte.

Furthermore we beseche and pray god here, that his name maye be halowed, so that no man shuld sweare in vayn by it, or otherwise abuse the same, to lye or to discreue his neighbour. And generally, ye none shoulde falle into pryde or ambytione, into desyre of worldly glorye and fame, into enuy, malice, couetousenesse, aduiterye, glottonye, slouthe, backbytyng, sclaundering of his neyghbours, ne into any other euylle or wicked thoughtes and dedes, wherby the name of god maye be dishonoured and blasphemed.

In this prayer also we requyre god to graunte vs, that in all perylles and daungers we runne vnto hym, as vnto our onely

refuge, and cal vpon his holy name, and that in oure good wordes and workes, we maye please and magnifye him, and be by him preserued from the most damnable synne of vnkyndenes towardes hym. And also that we which do alredy ꝓfesse the right fayth, maye styll continue therin, and may do and expresse the same as wel in our outwarde conuersation, as in confessynge it withe our mouth, so ꝑ by our good lyfe, and our good workes, all other may be moued to good, and that by our euyll workes and synnes, no man may take occasion to sclaunder the name, or dymynysshe the laude and prayse of God, but that all our workes and doynges myghte retourne to ꝑ honour and prayse of goddis name.

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The seconde petition

Apoc. xix.

¶ Thy kyngdome come.

P. ff. Thys

The seconde petition

THIS second petition is very necessary, for no doubt our auncient enemy ye deuyll gothe aboute contynually by al crafty meanes, to deceyue vs, and bryng vs vnder his power and dominion. And sure ly so lõg as pryde and disobedience reygneth in vs, so longe as yre, enuye, wrothe or conetousnesse raygneth in vs, so longe as glotto-nye, lecherye, or any kynde of synne reygneth in vs, so long we be vnder the dominion and kyngedome of the deuyll. For the deuyll vn-doubtedly, is kyng ouer al ye children of pride that is to say, ouer all them that be synners, rebelles, and disobedient vnto God.

And for as muche as it is not in our pow er to deliuer oure selues frome vnder this tyranny of ye deuyll, but only by goddis helpe (for our pardition and vndoyng, is of our selues, but our helpe & saluation is of god, as saith ye prophete Osee:) therfore it is verye necessary for al true christen people, to make this petition incessantly vnto our heauenlye father, and to beseche him accordyng to his doctrine of Christ, that by his grace & helpe we may escape the dominion and power of the deuyl, & that we may be made subiect vn to his heauenly kyngedome, therfore in this petition we desire God to giue vs afore all thynges, tru and constant fayth in hym, and in his sonne Iesu Christe, and in the holye Ghost, wyth pure loue and charitie toward hym and all men, to kepe vs also from infide

Osee. xiii.

litie

litie, desperation, and malice whiche myghte be the cause of our destruction, to delyuer vs from dissentions, couetousnes, lechery vnryll desires and lustes of synne, and soo the vertue of his kyngdom to come, & to reigne with in vs, that all our harte, mynde, and wyttes with all our strength inwarde and outward maye be ordered and directed to serue god, to obserue his commandementes and his wyll, and not to serue our self, the flesshe, the worlde, or the deuyll.

We desire also, ✠ this kingdom onely in vs begunne, maye be dayly increased and go forward more and more, so that al subtile and secrete hate, or slouthe, whyche we haue to goodnesse, be not suffred to rule soo in vs that it shall cause vs to loke backe agayne, & to fall into syn, but ✠ we maye haue a stable purpose & strength, not only to begyn the lyfe of innocency, but also to procede cruckly further in it, & to perfourme it, accordynge to the sayēg of S. Paule, wher he praieth, ✠ we may walke worthily, pleasyng god in all thynges beynge fruitful in al good workes, and growynge and increasynge in the knoweledge of GOD. Also in an other place he sayethe: Worke and do the truthe in charite, and encrease and go forwarde in Christe. Collos. i. Eph. iiii.

Therfore in this prayer, desyring the kyngdome of god to come, we requyre also, that we beynge alredye receyued and entred

into the kyngedome of grace and mercye of God, maye so continue and perseuere therin, that after thys lyfe, we may come to ye kingdome of glorye, whyche endureth for euer. And this is that greate and feruente desyre, wherewith good men, beinge mortifyed frō worldly affections, haue ben and be always kyndled and enflamed, as appereth by saint Paule whan he sayd: I wold be loosed from this body, and be with Christ. And in an other place he saythe: We that haue receyued the first fruites of the spyrite, wayle & mourne in oure selues, wyssyinge & lokyng to be delyuered from the mortalytye and miseryes of this body, into the glorye of the chyldre of God.

Phil.i.
Ro.viii.

Thy

Apoc, viii.

¶ Thy wyll be done in earthe,
as it is in heauen.

The thyrde petition

FOR the better vnderſtandynge of thys thyrde petition, we muſte knowe, that by dyſobedience & ſynne of our firſt father Adam, we be as of oure nature onlye wythout the grace of God, vnable to fulfyll the wyll and preceptes of God, and ſo enclined to loue our ſelues, and our owne wylles that we can not hartely loue neyther god nor man, as we ought to do. And therfore we beinge ones chriſten men, it is requiſite for vs to pray, that lyke as the holy angels & ſaincts in heauen (in whome God reygnethe perfectly & holye) do neuer ceaſſe ne ſhall ceaſſe, to glorifye hym, to prayſe hym, and to fulfyl his wyll and pleaſure in all thynges, and that moſt readyly and gladly wythout any maner of grudgyng or reſiſtyng therunto, knowynge certaynely and clerely, that his wyll is alwaye the beſt: euen ſo that we the chyldren of God in earth, maye dayelye and contynually prayſe God, and by our holye converſation in good workes, and good lyfe, honour and glorifye hym. And that we maye from tyme to tyme ſo mortifie oure owne natural corrupte and ſinfull appetite and wyll, that we maye be euer redye, lyke louyng chyldren humbly lowly, and obediently, to applye al lowe and accomplyſhe the wyll of God oure father in all thynges, and to ſubmytte oure ſelues wyth all our hart vnto the ſame, and to a knowlege, that what ſo euer is the wyll of God, the ſame is moſte perfite, moſt iuſte, moſte holye, and moſt expedient for the welth

and

and helth of our soules.

Wherfore in thys petition also, we desyre of God true and stable pacience, whā our wyll is letted or broken. And that whan any man speaketh or dothe contrary to oure wyll: yet therfore we be not out of pacience, neyther curse or murmure, or seke vengeāce agaynst our aduersaries, or theym which let oure wyll, but that we maye saye wel of thē, and do well to them. We praye also that by goddes grace we maye gladly suffre all diseses, pouertie, dispisynges, persecutions, and aduersities, knowynge that it is the wyll of God, that we shoulde crucifye and mortifye our wylles. And whan anye suche aduersitie chaunseth vnto vs, attribute al vnto the wil or sufferance of god and gyue hym thankes therfore, who doth ordre al such thynges for our weale and befite, eyther for the exercyse and the tryal of the good, to make them strōger in goodnes & vertue: or els for ẏ chastise mente and amendemente of the euell, to suppresse theyr euyll motions and desyres.

And also we praye, that whan so euer it shal please god to cal vs out of thys transitory lyfe, we maye be wyllyng to dye, & that conformynge our wyll to the wyl of god, we maye take our death gladly: so that by feare or infirmite, we be not made disobedient vnto hym.

We desyre furthermore, that all oure

members, eyes, tonge, hart, handes, and feete be not suffredde to folowe the desyres of the fleshe, but that all maye be vsed to the wylle and pleasure of God, and that malycyously we retoyse not in theyr troubles, whych haue resisted oure wyll, or haue hurte vs, nor that we be enuiously sorye, whā that they prosper and haue wel fare, but that we maye be contēted & pleased wᵗ al thing that is gods wyll.

The fourthe petition.

Exo. xvi.

¶ Gyue vs thys daye oure daylye breade.

FOR the better declaracion of this fourthe petition, ye shall vnderstande fyrste, that oure LORDE teachethe vs not in thys petition, to aske anye superfluous thynge of pleasure or delyte, butte onlye thynges necessarye and sufficiente, and therfore he biddeth vs onely aske breade wherin is not ment superfluous ryches, or great substaunce, or abundance of thynges aboue our estate or condition, but such thynges only as be necessarye and sufficiente for euery man in his degree, and accordyng ther vnto, sayne Paul sayth: We haue brought nothyng into this worlde, ne shall take anye thynge wyth vs, whan we depart hēs. And therfore yf we christen men haue meate & drynke and clothe, that is to saye, thynges sufficiente, let vs holde our selues content, for they that set theyr myndes on ryches, & wyll haue superfluities more than nedeth, or is expedient to theyr vocation, they fal into daungerous temptacions, & into snares of the deuyl, and into many vnprofytable and noysōs desyres, whyche drown men into perdition & euerlastyng damnation: for the spryngе and rote of all euyls, is suche superfluous desyre. The wiseman also makynge his petition to our lorde, sayth: Gyue me neyther powerte nor excesse, but only thynges sufficient for my lyuynge, lest that haupnge to much I be prouoked to denye God, and to forget

1. Tim. vi.

Pro. xxx.

who

who is the lorde, and on the other side, lest that by powertie constrayned, I fall into theefte, and forsweare the name of my god.

These two wise men, ye one of the olde, and the other of the newe testament, agree wyth the lesson of our sauior, for both declare that they desire onely thinges necessary, signified here by breade, and both refuse and renūce superfluities vnprofitable, dangerous and noysome.

Secōdly in these wordes of our sauior Jesu Christ, be reproued all those persones, whyche eate not their owne breade, and devoure other mens bread of whiche sort be all those whyche lyue of rauen and spoyles, of theft, of extortion, of crafte, and deceite, and they also whiche neyther labour with theyr handes, nor otherwyse apply theyr study, industry, and diligence to some thynge, whyche is good & beneficial to the common wele, and to the honor of God, but lyue in ease, reste, pleines, and wanton pleasure, wythout doing or caring for any such thing. And al they likewise be reproued, which beinge called in this worlde vnto any rome, office, or authoritie, do abuse the same, & doo not employe them selfe according to their vocation.

Thirdly as the husband man tylleth & soweth his grounde, weedeth it, and keepeth it frome distroyeng, prayeng therwith to god for ye increse, and putteth all his trust in him,

to

to lend him more or lesse at his pleasure, and so besides our own diligence, policy labour and trauayle, we muste also praye dayly to god, to sende vs sufficiente, & we muste take thankefully at his handes, all that is sent, & be no further carefull than needeth, but putting to our endeuour, set our hole confydēce and truste in hym: for oure sauioure Christe saith in the gospel I say to you, be not carefull for youre lyuinge, what ye shall eate, ne what clothes ye shall weare: Is not life better than your meate, & your body better than your clothinge? Loke vpon the birdes of the ayre, they sow not, they reape not, they bring nothing into the barns, & yet your heuēly father fedethe theym, be not you of more price than they? Loke vpon the lylies of the field, they labour not, they spyn not, and yet I tell you, Salomon in all his precious and roiall apparel, was not so clothed as one of them, therfore care you not for these thinges: Leue this care to them that know not God, youre heuenly father knoweth, that you haue nede of all these thinges, but seke you fyrste the kyngdome of God, & his rightuousnes, and the ways iustly and truly to lyue, and than god shal cast al these thingis vnto you. These be the wordes of Christ, full of good & comfortable lessōs, þ we shuld not care ne set our hartis to much vpon these worldly thinges, ne care so mothe for to morow, that we shal seme to mystruste oure Lorde. And here is a thing greatly to be noted in cōforte of þ true, Math. vi.

labouryng

labozyng man, foz surely be he crafftes man, or be he labourer, doing truly his office, wherevnto he is called, he maye in ỳ state & kynde of lyfe please god, and attayne saluation, as surely as in any other state oz kynde of lyuinge. And although our Lozde hath so prouided foz some, that they haue all redy sufficient & plenty foz many daies and yeres, yet that notwithstandynge they ought to make this petition to God and say: Gyue vs this day our dayly bread, foz as meche as theyr substance (though it be neuer soo great) lyke as it could not haue ben gotte, without god had sente it, soo it can not prospze and continue, except god preserue it. Foz howe many great riche menne haue we knowen sodainly made poore, some by fier, some by water, some by theft, & many other wayes? Was not Job the one day the richest manne that was in al the este land, and the moze we after had vtterlye nothinge? It is therfoze as nedeful to pray our lozd, to preserue that he hath giuen vs, as to praye hym to giue it: foz yf he gyue, and doo not preserue it, we shall haue no vse of it.

Fourthly by this bread, which we be taught to aske in this petition, maye be vnderstand the holy sacramente of the aultare, the very flesche & blonde of oure sauioz Jesu Christ, as it is written in the .vi. chapiter of
Ioan. vi saincte John: I am ỳ breade of lyfe, whiche came downe from heauen. And the breade which

whiche I wyll gyue, is my flesshe, whiche I wyl gyue for the lyfe of the worlde. And in this prayer, we desyre that the same may be purely ministred and distributed, to the comfort and benefite of al vs, the true children of god. And that we also maye receiue the same wt a right faith, & perfite charite, at al times, whā we doo & ought to receiue ye same, so that we may be spiritually fed therwith to our saluation, and therby enioy the lyfe euerlasting.

FYNALLY by ye breade, which our sauioure teacheth vs to aske in this petition, is ment also the true doctrine of the worde of god, which is the spiritual bread that fedeth the soule. For as the body is nourished and broughte vp, groweth and fedeth wt breade & meate: soo nedeth the soule euen frō oure youth, to be nourished & broughte vp withe the worde of god, and to be fed with it. And lyke as the body woll faint and decaye, if it be not from tyme to tyme relieued and refreshed with bodily sustenance: euen so the soule waxeth feble and weake towardes God, onelesse the same be cherished & kept vp wt the word of god, according to ye sayēg of Christ: A mā lyueth not wt meate onely, but with euery worde that proceedeth frō the mouth of god. Mat. iiii.

And surely ye word of god is ye very comfort, remedy, & helth of ye soule. For if we haue aduersitie in this worlde, as pouerty, sycknes, imprisōmēt, & such other miseries, where shulde we seke for cōfort but at gods word?

If we

If we thinke our selfe so holy & we be without syn, where shulde we finde a glasse to se our sinnes in, but in the worde of god? If we be so full of synnes, that we belyke to fall in to desperation, where can we haue comforte & learne to know the mercy of god, but onely in goddis worde? Where shall we haue armure to fight agaynst our thre great ennemies, the world, the flesshe, & the deuil? Where shal we haue strength & power to withstand them, but as Christe dyd, in and by the word of god. And finally, yf we haue anye maner of sycknes or disease in oure soules, what medicine or remedy can we haue, but that is declared in goddes word? So that the word of god is the very breade of ♱ soule, and therfore as wel for thys breade of the soule as for the blessed sacramente of the aultare, also for the breade and dayely sustenaunce of the bodye, oure sauioure Christ teacheth vs to praye in thys fourthe petition.

Ioan. iii. xii. Num. xxi.

And forgyue vs our treſpalles, as we forgyue them that treſpasse agaynſte vs.

IN THIS petition we be taughte a fruiteful aduertiſement of mans eſtate in this preſent lyfe, whiche conſidered, no man ought to glory in hymſelfe, as though he were innocent, and wythoute ſyn, but rather that euery good chriſte̅ man wythout exception, oughte to knowlege hymſelfe to be a ſynner, and that he hath nede to alue

forgyuenes of god for hys synnes, and to require him of his mercy: for doubteles we daily commytte synne, whyche be commaunded dayly to aske remission for oure synnes. And
1.Ioan.i. saynt Iohn sayeth in his epistle: If we saye þ we be without synne, we deceyue our selues, and truthe is not in vs.

Moreouer it is to be noted, that we be taught to desyre God to forgyue vs oure synnes, lyke as we forgiue thē that trespas agaynste vs, soo that yf we forgyue in harte, God wyll forgyue, and not otherwyse, as by many places of scripture may appere, fyrste by expresse wordes, Christe sayeth: If you
Math.vi. forgyue men theyr offences done agaynst you, your heuenly father wyl forgyue you your offences, and yf you wyl not forgiue them that offend you, be you assured, your father wyll not forgyue you your offēces.
Mat.xviii. And in an other place, whan Peter came to our lorde, & demanded of hym, howe ofte he shulde forgyue his brother, whyche had offēded hym, and whether it was not sufficyent to forgyue hym seuen tymes: Oure lorde answered hym & sayd, I tell the Peter, þ thou oughteste to forgyue hym not only seuen tymes, but seuēty tymes seuen tymes, meanyng therby, þ frō tyme to tyme we must cōtinually forgyue our brother or neighbour although he trespasseth agaīst vs neuer so ofte

And

Mat. xviii.

And Christe also declareth the same by a parable. There was (saith Christ) a kinge, whiche calling his seruantes vnto a compte, and fyndynge, that one of theym shulde owe vnto him the summe of tenne thousand talētes, bycause he had it not to paye, cōmanded that the sayde debtour, his wyfe, & hys chyldren, and all that he had, shulde be solde: but whan the debtour came vnto the kyng, and prayed him on his knees to haue pacience w him, promisynge him to pay al, the kyng had pity of him and forgaue him the hole debte: it fortuned afterward, that this man beyng thus acquited, mette with an other of his felowes y oughte hym but one hundreth pence & with violence almost strangled him, & sayd vnto him: Pay that thou owest. And the said seruant his felowe fell vpon his knees, and prayed hym to haue pacience, promysyng to pay all, which wolde not, but caste him into prison, vntyll all was payde. And whan the rest of his felowes seing this cruelty, hadde told the kyng therof, y kynge forthwith sente for this cruell felowe, and sayde to hym: O wycked ma, I forgaue y thy hole debt at thy sute and request, it shuld therfore haue be semed the to haue shewed lyke cōpassiō vnto thy felow, as I shewed to the. And y kynge sore displeased w this cruelty, cōmitted him to tormentours: y shulde roughly & streitly hādle him in prisō, tyl he had payd y hole det.

Upon this parable Christe inferreth y

saythe: Euen so shall youre heauenlye father do wyth you, if you wyll not forgyue euerye one of you his brother euen from the harte. Thus it appereth playnly, that yf we wyl be forgyuen, yf we wyll scape euerlastyng dānatiō, we must put out of our harte all rancour, malice, & wyl to reuenge, and to satisfye our owne carnall affections, referryng the punyshement of the offendoures, whyche in theyr offences haue transgressed the lawes of GOD, or of the prince, to the order of iustice, wherof vnder god, the prynces and rulers be mynysters in earthe. In whych doynge we please god, so that we vtterly forgyue oure owne prinate grudge and displeasure.

And yf any peraduenture wyll thynke it to be an harde thynge, to suffre & forgyue hys enemye, which in worde and dede hathe done him many displesures, lette hym consyder agayne, how many hard stormes our sauiour Christ suffered & abode for vs: what were we, whan he gaue hys moost precious lyfe for vs, but horrible synnners and hys enemyes: howe meekely toke he for our sake all rebukes, mockes, bynding, beating, crowenyng wyth thorne, & the moste opprobrious death? It is vndoubtedly aboue oure frayle & corrupt nature to loue our enemies that do hate vs, & to forgyue them yt do hurte & offende vs, & it is a dede of greater perfection than man hath of hymselfe, but god, that re-

quy-

quireth it, wyll gyue grace, that we maye do it, yf we aske and seke for it. And therfore in thys petition our sauyour Christe teachethe vs, to aske thys grace of our heauenly father that we maye forgyue our enemyes, & that he wyl forgyue vs oure trespasses, euen soo as we forgyue thē that trespasse agaynst vs.

It is farther to be noted, that to forgyue our brother hys defaute, is also to pray to god, that he wyll forgyue hym, and wyll not impute hys offence to hym, and to wysshe to hym the same grace & glorye, that we desyre vnto our selues, and also our selfe, whan occasion shal come to helpe hym as we be bound to helpe our christen brother.

And fynally for as muche as in the expoundyng & declaratiō of scripture, it is cōuenient, & requisite to obserue, & folow this rule, that whā so euer scripture speaketh of any duty to be done of one christē man to another, & than the same duety be so playnly & fully opened & set forth that eche man maye heare hys owne duty touched: so that both parties (that is to saye) as well he yt is bound to forgyue, as he whyth receyuethe forgyuenes, may indyfferently knowe theyr dutye & behauour, & accordynge therunto, endeuour thē selfe to do the same. For thefe causes it is expediente, that lyke as in the former parte of thys petition, we haue declared the parte and dutye of hym, whyche shoulde for charities sake forgiue, so to declare the parte and

duetie of thē, to whom forgyuenes shulde be made, leste euyll doers and naughty mynded people, might by ẏ former declaratiō, take occasiō stil to perseuere in theyr naughty myndes and doynges, & yet clayme forgiuenes of their neighboure.

Wherfore ye shal vnderstande, that forgyuenes afore spoken of, is not soo mente in scripture, that by it iustice or lawes of prīcis shulde be broken, contemned, or not executed: For althoughe our sauiour Christ in this petition doth teache vs to remitte and forgyue al iniuries and trespasses done against vs, yet he whiche hath done the iniurye or trespas, is neuerthelesse boūde to aknowlege his faute, and to aske forgyuenes therfore, not onely of god, but of hym also whom he hath offended & to intende to doo no more so. And furthermore to recompence and make amendes vnto ẏ parties agaynst whom he hath trespassed, according to his abilitie and power, & as the greuousenesse and greatnes of the offence requireth. And in case he whyche hath cōmitted the offence or trespasse be obstinate, and wil not do these thinges before rehersed, whiche he his bound to doo by the lawe of god, than maye ẏ partie, whyche fyndeth hym selfe greued, not withstandynge any thinge ẏ is sayde before in this petition laufully, and without offence of goddes commaundementes aske & seke recompence of such iniuries, as be done to hym, accordynge vnto ẏ order and prouisyon of the lawes of the reame, made in that

be

behalfe, so that he alway haue an eye and re
specte vnto charitie, and doe nothynge for
rancoure or malyce, or for sinister affection,
neyther beare any hatred in his hart towar-
des hym, whome he sueth, but onely vppon a
zeale and loue of the mayntenance of iustice,
correction of vyce, & reformation of ẏ party,
that hath offended, remembrynge alwayes ẏ
he excede not, nor go beyōd the limites & bou-
des of this generall rule, taught by our sauy
our Christe in his gospell: As ye wolde that Math. vii
other mē should do vnto you, euen so do you
vnto thē. For this is ẏ lawe & ẏ prophetes.
And thus we christen folke, wayeng forgyue-
nes on the one party, and the duetye of hym
that is forgyuen on the other partie (as
here now we be taught) shall the bet
ter knowe howe to endeuour our
selues to obserue both wayes.
And by these means se and
vnderstande more per-
fectly, the agreemēt
and intente of
scriptures,
whych
we be bounde to
obserue and
folowe.

✠

Iob.i.ii.

¶ And lette vs not be led into temptation.

IT IS to be noted fyrste that there be two maner of temptations, where of one cõmeth & is sent to vs by God, who sufferethe those that he lyes, to be tempted by one meanes or other, for theyr probation or triall, all be it he assisteth & aydeth them in all suche temptations, that he tourneth al at the ende vnto theyr profyt and benefyte. For as the wyse manne sayethe:

Iyke

Lyke as the ouen tryeth the potters vessel, so doth temptatiō of trouble trye the righ- tuous man. And wyth thys maner of temp- tation god tempted sundrye wyse oure holye father Abraham, he tempted also Job wyth extreme pouertye, horrible syckenes, and so- dayne deathe of hys chylpren: and daylye he tempteth and proueth all suche as he loueth.

Eccl xxviii

Gen. iii.

This other maner of temptation com- meth chiefly of the deuyl, whyth lyke a fury ouse and a woode Lion, ragyth and ruuneth about perpetually sekynge how he mayt de- houre vs. And commeth also of our owne cō- cupiscence, whyth continually inclineth and fireth vs to euyll, as saynte James sayth:

Iacob.i. Euerye man is tempted drawen and entised by hys owne concupiscence. Thys concupiscence is an inclination and promtye of our inordinate nature to synne, whyche imperfection man hathe by the fall of Adam, so that althoughe originall syn is taken away by baptysme, and the displeasure appeased betwyxte God and man yet remaynethe the disorder & debate betwene the soule and the fleshe, which shall not be extincte but only by bodely deathe. For there is no man so mortyfyed, so sequestred from the worlde, and soo rauyshed in spirite, in deuotion, or in contemplacion, but ẏ some concupiscence is in hym, how be it by gods grace and mercy, it raygneth not, nor is of GOD accomptedde for synne, nor is hurtful, but onlye to them, that by consent yelde vnto it. It wyll neuer cease, but one waye or an other it wyl euer assault vs, and if we do not fyght wyth it, and resist it continually, it wyl ouercome vs, & brynge vs into bondage, so that the deuyll by thys our concupiscence and our consente, all vice and synnes be ingendred, like as betwene mā

Iacob.i. and woman chyldrē be ingendred, according to the sayeng of saynct James, where he sayeth: Cōcupiscence whan she doth conceyue she bryngeth forthe synne, & that of al sortes, that is to saye, fyrste actes and dedes, contrarye to the lawes of God, and after that, vse and custome of the same dedes, &

at lengthe blyndnes and contempte. For so the wyse man sayth: The wycked manne whā he commeth to the bottome of synne, setteth naught therby, but blynded wt euell custome, eyther thinketh the synne that he vseth to be no sinne, or els if he take it for syn, yet he sayth not for it but eyther vpon vayne truste, of the mercye of God (whiche is in deede no ryghte truste, but a very presumption) he wyll continue styl in purpose to synne, or els vpon vayne hope of long lyfe, he wyll prolonge, differre, and delaye to do penance for the same, vntyll the last ende of hys lyfe. And so ofte tymes preuented wythe sodayne death, dieth, wythout repentaunce. Wherfore consyderynge how dangerous it is to fal into synne, and howe harde it is to aryse: the chiefe & the best way is, to resist & gods help & fyrst suggestiō vnto syn, & not to suffre it to prouayle vs, but as soone as may be, to put it out of our mīde. For if we suffre it to tary any whyle in ourhartes, it is great peryll, lest & consente & deede wyll folowe shortlye after. Pro. xviii.

Secondlye that our sauioure Jesus Christ teacheth not vs in thys syrte petition, to pray vnto god our father, that we shoulde be clerelye wythout al temptation: but that he woll not suffer vs to be led into temptation, that is to say, that whan we be tempted, he woll gyue vs grace to wythstande it, and not to suffer vs to be ouercome therewythe, accordynge where vnto sayncte Paule sayth:

God

i.Cor.x. God is true and faythfull, and wyll notte suffer vs to be tẽpted aboue that we maye beare, but he wyl so moderate the temptation, that we maye susteine and ouercome it. And sayncte James saythe: Thynke

Icao.i. that you haue a great cause to ioye, whan you be troubled wyth diuerse temptatiõs For the trieng of your fayth bringeth pacience, & pacience makethe perfect workes, so that you maye be perfect and sound, lackynge in nothynge. And almyghtye god also exhorteth vs, and calleth vpon vs to fight agaynste temtations, sayenge: He that gettethe the vyctorye agaynste theym, I shall gyue hym to eate of the tree of lyfe. And a-

Apoc.ii. gayne he sayth: He that ouercometh theym shall not be hurte wyth the second deathe.

ii.Tim.ii. And saynte Paule saythe: No man shalbe crowned except he fyght lawfully, that is to say, excepte he defende hymselfe, & resiste hys ennemyes at all poyntes to hys power. And our sauyoure gyuethe vs a good courage to fyght in thys battayle where he saythe: Be

Ioan.xvi. of good comforte, for I haue ouercome the worlde, that is to saye, I haue had the vyctory of all synnes and temptation, and so shall you haue, yf the faute be not in your selues. For ye fyghte wyth an aduersarye, whyche is already vanquished and ouercome.

The seuenth petition

Apoc. xx.

¶ But deliuer vs from euell.

It

The seuenth petition

IT IS fyrst to be noted, that lyke as in the syxte petition Christe taughte vs to desyre of oure heauenly father, that we shulde not be ouercome wyth temptatiō, ne brought into synne, so now in thys seuēth and last petition, he teacheth vs to pray him that if by fraylenes we fall into the captiuite of the deuyl by synne, he wyll sone delyuer vs frō it, not to let vs cōtinue in it, not to let it take roote in vs, not to suffre syn to raigne vppon vs, but to delyuer vs, and make vs free from it.

Gen. xix.

Synne is the excedyng euyl, from the which in this petition we desyre to be delyuered: And though in this petition be also compre-

prehended all euylles in the worlde, as syckenes, pouertie, dearthe, with other lyke aduersities, yet chiefly it is to be vnderstand of syn which only of it selfe is euyl, and ought euer wythout condition to be eschued.

And as for other aduersities, nether we can ne ought to refuse, whan God shal send them, nether we ought to praye for the eschuyng of them, otherwyse than with this condition, if Gods pleasure so be. Many thynges we suffer in this worlde, and take theym for euyll, but they be not euyll of them selfe. All affections, diseases, punyshmentes & tormentes of the body, al the troubles of this world and all aduersities, be good and necessary instrumentes of God for oure saluation. For God hym selfe (who can not saye other than truthe) sayth: Those that I loue, I chastise. And agayne the Apostle sayth: He receaueth none, but whom he scourgeth. This is time of scourgynge, and the tyme to come, is the tyme of rest, ease, and blysse. And surely it is a great token, that we be in the fauoure of God, whan he doth scourge vs, & trieth and syueth vs lyke golde in the fyre, whiles we be in this world. As contrary, it is a great tokē of his indignation towardes vs, to suffer vs lyuyng euyl, to continue in prosperite, and to haue all thynges after our wyll & pleasure, and neuer to trouble vs or punyshe vs wyth aduersite. Therfore our sauior Christ Jesus (who knoweth what is best for vs) teacheth vs

Apoc. ii.
Heb. xii.

vs to pray & desyre to be delyuered, not chefly from worldly afflictions, trouble, & aduersitie, whych God sendeth abundantly, euen to them whome he best loueth, & wyth whome he is best pleased: But the euyll whyche we moost chiefly shoulde praye to be delyuered from is synne, whyche of it selfe is so euyll, that in no wyse GOD cannot be pleasedde therwyth.

And because our auncient enemy the deuyll, who is the well and sprynge of iniquitie, and is not onelye hymselfe an homicide, a lyer and an hater of the truethe from the begynnyng: but also is the very roote and occasion of all synne, and the common prouaker and tyrer of manne to the same, and the setter and hynderer of all vertue & goodnes, because this enemy neuer ceaseth, but continually searcheth by all crafftes and wyles to enduce vs to syn, & so to deuour vs, & to brig vs therby to euerlastyng damnation: Therfore lyke as we desyre here to be delyuereddе from synne, so also we desyre, that our heauenly father wyll saue vs, and defende vs from this euyll, the causer of synne, that is to saye the deuyll, and from hys power and tyrannye, so that he shoulde not by hys maslyes and gyles intyce vs and drawe vs into synne, wherby we myght finally be brought vnto euerlastyng dãnation. From the which also we praye here to be delyuered.

The

¶ The Salutation of the Aungell to the blessed vyrgine Mary.

HAile Mary full of grace, the LORDE is with the blessedde art thou emōg women. And blessed is the fruyt of thy wombe. Luke.i.

FOR THE better vnderstandyng of this salutation of the aungell, made to the blessed virgin Mary, ye shal first consyder howe it was decreed of the holy trinite. That after the fall of oure fyrste father Adam (by whyche mankynd was so longe in

the great indignation of God, & exiled out of heauen) the seconde person, the euerlastinge sonne of the father euerlastyng, shulde take vpon hym the nature of man, and soo as he was perfecte God, shulde be perfect man, to redeme mankynd from the power of ỹ deuil, and to reconcile the same agayne to his lord god. And for this purpose (as sayut Luke in his gospell declareth) in the .vi. moneth after sayuct Elizabeth was conceyued with saint John the Baptiste, the angell Gabriell was sent from God into a citie of Galilee, named Nazareth, to a virgyn, whych was despou-sed or ensured to a man, whose name was Joseph, of the house of Dauid, & the virgins name was Mary. And whan this angel cam vnto this sayd virgin, he saide these wordes:

Luc. i.

Hayle full of grace, the lorde is with the, blessed arte thou among women. And whã ỹ vyrgine, hearyng these wordes, was troubled with them, and mused in her selfe, what maner of salutation it shulde be, The angell sayde to her: Feare not Mary, be not abashed, for thou hast found fauour in the syght of god. Lo thou shalt conceyue in thy wõbe, and shalte brynge furthe a sonne, and thou shalt calle hys name Jesus, he shal be great, and shall be called the sonne of the hyghest. And the Lorde God shall gyue vnto hym the seate of Dauid his father, & he shall reygne ouer the howse of Jacob for euer, And hys kyngedome shall haue no ende. Than sayde Mary to the angell: How can thys be done? for

for I haue not knowledge of man. And the aungel answeryng, sayd vnto her: The holy goste shal come from aboue into the, and the power of the hyghest shall ouershadowe the. And therfore that holy one that shalbe borne of the, shall be called the sonne of god: and lo thy cousyne Elyzabeth hathe also conceyued a sonne in her olde age, and this is the syxte moneth sythe she conceyued, which was called the barein woman: for there is nothynge vnpossible to god. To this Mary answered: Loo I am the handmayde of oure lordebe it doone vnto me as thou haste spoken:

And thanne furthwith vpō ꝑ departure of the angel Mary being newly conceiued wyth ꝑ most blessedde chylde Jesus, wēte vp into the mountaines withe spede into a citie of Juda, & camme to the house of Zachary. & saluted Elyzabeth. And as soone as Elyzabeth herd the

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salutation of Mary, the chylde sprange in her wombe, and furthe with Elyzabeth was replenysshed with the holye goost, and cryed with a greatte voyce, and sayd: Blessed art thou emong womē, and blessed is ꝑ fruite of thy wombe: And whereof commeth thys, that the mother of my lorde commeth to me? For lo, as soone as the voyce of thy salutation was in myn eares, the chylde in my wōbe lepte for ioye. And blessed arte thou that dydeste beleue, for al thinges that haue ben spoken to the from ourr Lorde, shall be perfourmed.

Secondly it is to be noted, that the aungell Gabriell, whiche spake to the virgin was an high angell, & an highe messanger. And truely it was conuenient, that he shoulde be soo, for he came with the highest message that euer was sent, whyche was the entreatie & leage of peace betweene god & mā. And therfore the fyrste, worde of his salutatiō, ꝑ is to say, Hayle, or be ioyful, was very conuenient for the same, For he came with a message of ioye, and soo sayde the other aungell, whyche at the byrthe of our saupour, appered to ꝑ shepeherdes, I shew to you (saide he) greatioye that shall be to all the people. And surely conspoering the effectes that ensued vpō his high message all mankynd had great cause to ioye. For mā beinge in the indignation and displeasure of god, was here by reconcyled, & mans beynge in the bondes

Luc. ii.

of

of the deuyll, was hereby delyuered. Adame beyng exiled and banyshed oute of heauen, was hereby restored thyther agayne.

These be suche matters of ioye and comfort to vs, that there neuer was or shall be, nor can be any lyke. And not only for this purpose, he began wyth thys hygh worde of comforte, but also for he perceyued, that the virgin beyng alone, wolde be muche abashed and astonied at hys meruaylous & sodayne comming vnto her. And therfore he thought it expedient, fyrst of all to vter the worde of ioye and comforte, whiche myght put away all feare from the blessed virgine. And he called her Full of grace, by God endued so plentiously, bycause she shulde conceyue & beare him, that was the very plenitude and fulnes of grace, the Lorde of grace, by whome is all grace, and without whome is no grace. And this is the singular grace, by whych she is called, not onely the mother of man, but also the mother of God.

Thyrdly by these wordes, The lorde is wyth the, is declared, why the aungell called her full of grace: for surely oure Lorde is not wyth them, that be not in grace, nor agreyth wyth them that be voyde of grace, and be in synne. For ther is a separation and diuorce betwene the synfull soule & oure Lorde, as the wyse man sayth: Peruerse thoughtes make a separation and a diuorce from God.

Fourthly by these wordes, Blessedde arte thou emonge women, was mente, that there was neuer woman so blessed. And truly she maye well be called so, mooste blessed among all women: for she had great & hyghe prerogatiues, whiche none other woman euer had, hathe, or shall haue. Is not thys an hygh prerogatiue, that of all wome, she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan not wythstandynge, the decree was made of hys natiuite by the holy trinite, yet the thyng was not done and accomplyshed wythout or before her consent was grauntedde? For the which so solemne a messanger was sent. And also howe hyghe grace was thys, that after the defaute made through the persuasion of the fyrst woman our mother Eue, by whom Adam was brought into disobediente, thys blessed virgin was eleete to be the instrumēt of our reparation, in that she was chosen to beare the sauiour and redemer of the world? And is not thys a wonderful prerogatiue, to se a virgin to be a mother, and conceyue her chylde without synne? we may worthily say, that she is the mooste blessed of all other women. And to thentent that all good christen men shulde repute and take her so: Beholde the prouidēce of god, that wolde by an other witnes confirme the same, for euen the very same wordes, that the aungel spake, the blessedmatrone saynt Elizabeth spake also, and

where

where ẏ aungel made an ende, there she begā.

The aungell made an ende of hys salutation wyth these wordes, Blessed arte thou emong women, The blessed matrone began her salutation wyth the same wordes, declaryng, that she was inspired wythe the same spirite, that sent the Aungell, and that they were bothe ministers to the holy Trinite, the one from heauen, the other in earth And afterwarde she added theyse wordes, sayenge: And blessed is the fruyte of thy wombe. These be not the wordes of the aungell, but of saynt Elizabeth: For whā the virgin Mary came to salute her, the sayd Elizabeth beyng inspired wyth the holy Ghoste, & knowyng that the virgine Mary was conceaued, spake these wordes, of the frute that the virgyn shulde bryng forth.

And there is also another wonderfull thyng to be noted. For as it appeareth in the gospel, the chyld in saynt Elizabethes, wōbe ẏ is to say, saynte John Baptist (which yet had scant lyfe) gaue testimony to this Frute, that thys fruyte shulde saue hym and all the worlde, and as a Prophet he lepte for ioye in hys mothers wombe, and although he could not than speake, yet neuerthelesse he declaredde by suche signes and tokennes as he coulde, that blessedde was the fruite of that wombe. And worthely called the fruite of her wombe, in that the substance of the nature of man, whiche our sauiour Christ toke vpō

hym, was taken of the substance and nature of the moste blessed virgine, & in her wombe. And so is called the Fruite of her wõbe. And well he maye be called ỹ blessed fruite, which hath saued vs, and gyuen vs lyfe, contrary to the cursedde fruyte, whyche Eue gaue to Adã by whiche we were destroyed & brought to deathe: But blessed is the fruyte of thys wõbe, which is the frute of lyfe euerlastyng.

And it is to be noted, that although thys salutation be not a prayer of petition, supplication or request or suite: Yet neuerthelesse, the churche hathe vsed to adioyne it to the ende of the Pater noster, as an hymne, or a prayer of laude and prayse, partely of our Lorde and sauiour Jesu Christ, for ourr redẽption, and parteiye of the blessed virgine for her humble consent gyuen & expressed to the aungell. at this salutatiõ. Laudes, prayse and thãkes are in this Aue Maria, principally gyuen and yelded to ours Lorde, as to the author of our redemptiõ: But here with all the virgin lacketh not her laudes, prayse, and thanckes for her excellent and singular vertues, and chiefly for that she beleued and humbly consented, accordyng to the sayenge of the holy matrone saynt Elizabeth, whan she sayd vnto this virgin: Blessed art thou that byddest gyue trust and credence to the aungels wordes, for all thynges that haue bene spoken vnto the, shall be perfourmed.

The

¶ The article of Freewyll.

THE cõmaundementes and threatninges of almyghty God in scriptures, wherby man is called vpon, and puts in remembraunce, what god wold haue him to do, most euidently do expresse and declare, that man hath Freewyll also now after the falle of oure fyrste father Adam, as playnly appeereth in these plares folowyng. Be not ouercome of euyll. Neglecte not the grace þt is in the. Loue not the world. &c. If þ wylt entre into lyfe, kepe the cõmandementes. Rom.xii. 1.Tim.iiii. Ioan.ii. Mat.xix.

whiche

Whyche vndoutedly should be layde in vayne, onlesse there were some facultie or power lefte in man, whereby he maye, by the helpe and grace of god (if he wyll receyue it, whē it is offered vnto hym) vnderstande hys commaundementes, and freely consent and obey vnto them: whyche thynge of the catholyke fathers, is called Freewyll, whych yf we wyll describe, we may call it conuenientlye in al mē. A certayne power of the wyll ioyned with reason, whereby a reasonable creature, without constraynte in thynges of reason discerneth and wylleth good, and euyll, but it wylleth not that good whyche is acceptable to God, except it be holpen with grace, but that whyche is yll, it wylleth of it selfe: and therfore other menne deffynedde freewyll in thys wyse: Freewyll is a power of reason and wylle, by whyche good is chosen by the assistance of grace, or euil is chosen without the assistance of the same.

Howe be it the state and condition of freewyll, was otherwyse in our fyrste parentes, before they synned, than it was eyther in theym, or in theyr posterite after they had synned. For oure fyrste parentes, Adam and Eue, vntyll they wounded and ouerthrewe themselfe by synne, had soo in possession the layde power of freewyll by the mooste lyberall gyfte and grace of God, theyr maker that not

not onely they myght eschue al maner of syn, but also know god, & loue him, and fulfyll al thynges apperteyning to theyr felicite & welthe. For they were made rightuous, & to the ymage & similitude of God hauing power of Freewyl (as Chrysostōe saythe) to obeye or dysobey. Soo that by obedience, they myght lyue, & by dysobediēce, they should worthyly deserue tody. For ẏ wyse mā affirmethe, ẏ the state of theym was of ẏ sorte in the begyning sayeng thus: God in the beginning dyd create man, and lefte hym in the handes of hys owne counsel, he gaue vnto hym hys preceptes and commaundementes, sayeng: If thou wylte kepe the cōmādementes, they shal preserue the. he hath set afore the fyre and water, putte forthe thy handes to whether thou wylt before man is lyfe and death, good and euyl, what him liketh, that shal he haue. Frō thys moste happye estate, oure fyrstparentes fallyng by disobedience, most greuously hurted them selues and theyr posterite, For besydes many other euylles, that came by ẏ transgression, the hygh power of mans reason, & fredome of wyl were wounded and corrupted and all men therby brought into such blyndenes and infirmitye, that they can not eschue syn, ecrept they be illumined & made freby an especial grace, that is to say, by a supernatural helpe & workyng of the holy ghost, which althoughe the goodnes of God offereth to al men, yet they onely enioy it, whyche by theyr freewyll do accepte and imbrace the same. Eccl. xvi.

Nor

Nor they also that be holpenne by the sayde grace, can accomplysshe and perfourme thinges that be for theyr welthe, but withe much labourre and endeuourre: so greate is in our nature the corruption of the fyrste synne, and the heuye burdeyne, berynge vs downe to euyll. For truely all be it the lyghte of reason doth abyde, yet it is much darkned, and wyth muche difficultie doth discerne thynges that be inferioure and pertayne to thys presente lyfe, but to vnderstand & perceiue thinges that be spirituall, and pertayne to the eternall lyfe, it is of it selfe vnable. And so lykewyse although there remayne a certayne

free

fredome of wyll in those thynges, whyche do pertayne vnto the desyres & workes of thys present lyfe, yet to performe spiritual & heuēly thynges. Freewyl of it selfe is insufficient: & therfore ẏ power of mans freewyll, beinge thus wounded and decayed, hathe nede of a phisition to heale it, and an helpe to repaire it, that it may receyue lyght & strength, wherby it may se, & haue power to do those godly and spiritual thinges, which before the fal of Adam it was able & myght haue done.

To this blyndenes and infirmitie of mans nature, procedyng of oryginall synne, the prophet Dauid had regarde whan he desyred his eyes to be lyghtened of almyghtye God, that he myght cōsyder the meruaylous thinges that be in his lawe. And also the prophete Jermy sayeng: Heale me O LORD, & I shal be made hole. Saynete Augustine also playnly declareth the same, sayeng: We conclude, that freewyl is in mā after his fal, whych thyng who so denyeth, is not a catholike man: but in spirituall desires and workes to please God, it is so weake and feeble, that it can not eyther begin or performe thē, onlesse by the grace and helpe of god it be preuented and holpen. And hereby it appereth, ẏ mans strengthe and wyl in al thinge whyche be healthefull to the soule, & shal please God, hathe nede of grace of the holye gooste, by whyche suche spirituall thynges be inspired to men, and strength and constance gyuen to

Psa. cxviii.

Iere. xviii.

per-

performe them, yf mē do not wylfullye refuse the sa yde grace offered vnto theym.

iiii.Reg.x.

And lykewyse as many thynges be in the scripture, whyche do shewe free wyl to be in man: soo there be no fewer places in scripture, whicht do declare the grace of god to be so necessary, that yf by it free wyll be not preuented and holpen, it can neyther do nor wyl any thinge good and godly. Of whiche sorte be these scriptures folowyng: withoute me ye can doo nothing. No man commeth to me, excepte it be gyuen him of my father. we be not sufficient of our selfe, as of our

Ioan.xv.
Ioan.vi.
ii.Cor.iii.

self

selfe to thinke any good thinge. Accordynge vnto which scriptures, and suth other like, it folowerh, that free wyll, before it maye wyll or thynke any godly thinge, muste be holpen by the grace of Christe, and by his spirite be preuented and inspired, that it maye be able therto. And beynge so made able, may frome thenceforthe worke togyther with grace, and by the same sustayned, holpen, & maintained may do and accomplyshe good workes, and auoyde synne, & persuere also, and increase in grace. It is surely of the grace of god only, that fyrst we be inspyred and mouid to anye good thinge: but to resyste temptations, and to persiste in goodnes and go forwarde, it is both of the grace of god, and of our free wyll & endeuoure. And fynally after we haue persuered to the ende, to be crowned wythe glorye therfore, is the gyft and mercy of god, who of his bountiful goodnes hath ordeined that rewarde to be gyuen after this lyfe, accordinge to suche good workes as be done in this lyfe by his grace.

Therfore men ought with muche diligence and gratitude of mynde, to consyder & regarde the inspirations and holsome motions of the holy goste, and to imbrace & receyue the grace of god, which is offered vnto them in christe, and moueth them to good thynges. And furthermore to go aboute by all meanes to shewe them selfe suche, as vnto whom the grace of God is not gyuen in vayne. And when they do feele, & not withstandyng theyr diligence,

yet

yet throughe their owne infyrmite, they be not able to do y they desyre, than they oug be earnestly, and with a feruent deuotion, and stedfaste fayth, to aske of hym, whych gaue the begynnyng that he wolde vouchesafe to perfourme it: which thynge god wol vndoubtedly graunt, accordyng to hys promyse, to suche as persearre in callynge vppon hym. For he is naturally good, & willeth al men to be saued, and careth for theym, and prouideth all thyng, by whych they may be saued, excepte by their owne malice they wol be euyl, and so by rightuous iudgement of god, perysshe and be lost. For truely men be to them selues the autours of syn and damnation. God is neyther autour of synne, nor the cause of dānacion. And yet dothe he mooste ryghtuously dawne those menne, that do with vyces corrupt their nature, whiche be made good and so abuse the same to euyll desyres agaynste his most holy wyl.

Wherfore men be to be warned, that they do not impute to god their vyce, or their dānacion, but to theselues which by freewyl haue abused the graces & benefites of God.

All men be also to be monysshed and chiefely preachers, that in this hyghe matter, they lokynge on bothe sydes, so attempre and moderate theym selues, that neither they so preache the grace of god, that they take away therby free wyll. Nor on the otherside so extolle freewyl, that iniury be done to y grace of god.

The

Rom.iii. Joan.i.

¶ The article of Justification.

FOr the more clere vnderstã-dynge of thys artycle folowynge, it is to be noted, that all men after the fal of Adam naturally descendynge and commyng, of hym be borne in originall synne, that is to saye, they lacke that originall iustice and innocencye, wherwyth Adam in hys creation, was endued, and whych also all hys posteritie shulde haue had, yf he throughe hys disobedience, and breakyng of the commaũdemẽt of god, had not loste the same from hym selfe

and al his posterytie. And further also they be borne with concupiscence, wher of spryng vnlaufull desires, repugnante and contrarye vnto the lawes of god, & be gylty to euerlastynge deathe and damnation, from ꝑ whiche they can in no wyse be deliuered by any stregthe or power that is in theym, butte rather fall dayly into further displeasure of God, by cõmittyng & addynge of many actual synnes. Wherfore to the intent, that mã myght be deliured out of this wretched & miserable state wher vnto he had brought him selfe, & might recouer agayn the same thinges ꝑ were gyuen vnto him in his first creatiõ, & thereby atteyn the euerlastyng blysse in heauen, it pleased almighty god of his greate & infinite mercy and goodnes to send his owne only begottẽ sonne ꝑ secõd perſõ in trinite, to take vppon him ꝑ nature of mã, & ther i to worke ꝑ mystery, of our redẽptiõ ꝑ is to saye, to deliuer vs frõ the captiuitie of the deuyll, synne, & damnation & to be ꝑ very meane of our recõciliatiõ to god & of our iustification. And surely this reconciliatiõ of mortal mã to ꝑ fauour of god immortal dyd necessarely requyre such a mediatour betwene thẽ, as had in hi selfe ꝑ perfecte nature of thẽ both, which is the very propertie of a meane betwene two, to be partner vñ both thẽ, betwene whome he taketh vpõ him to be a meane. For if he be hooly ioined vñ the one & clerely seperated frõ the other: Thã he is not mete to be a meane, or medyatoure betwene two whiche be at debate and enmitie

Wherfore

Wherfore our sauiour Christ being naturally god, toke vpon hym the nature of man, ꝑ he myghte therby be cõuersante amõge men, and by his death redeme them, and yet he stil retcyned and kept his godhead, & was bothe God and manne togyther. For yf he had ben man onely, & not god, than hys death coulde not haue bene a worthy and sufficyent satisfaction for synne, to the iustice of god. And yf he had ben onely God, and not man, than he by his bodely conuersation, coulde not haue called vs agayn to god, nor suffered and died bodily for vs. And this propertie of a mediatour, saynt Paul considering, writeth to Timothe: That there is but one medyatour betwene God and man, whyche is Christe Iesus, meaning therby, that bycause he only had both ꝑ natures in him, therfore he onely and none other but he, was able to be a sufficyente mediatour and meane of our reconciliation to god, and of our iustification. 1. Tim. ii.

And for a further declaration, howe & by what meanes, we be made partakers of this benefite of iustificatiõ. It is to be noted that this worde Iustification as it is take in scripture, signifieth the makinge of vs ryghtuous afore God, where before we were vnryghtuous, as whan by his grace we cõuert vnto hym, & be reconcyled into hys fauoure, and of the chyldren of yre and damnatiõ, we be made the chyldren of god, and inheritours of euerlastynge lyfe, ꝑ by his grace we maye

walke so in his wayes that finally we maye be repated and taken, as iust and rightuous in the day of iudgement, and soo receyue the euerlastynge possession of the kyngdomme of heauen. And albeit god is the principal cause and chiefe worker of this iustification in vs, without whose grace ne mā can do no good thyng, but folowyng his free wyll in ꝑ state of a synner, encreaseth his owne iniustice, & multiplieth his synne: Yet soo it pleaseth the hyghe wysedome of goo, that man preuented by his grace (whyche beynge offered, mā may yf he wyll refuse or receyue) shall be also a worker by his fre consente and obedyence to the same, in the attayning of his owne iustification, and by goddis grace and helpe, shall walke in suche workes as be requisite to his iustificatiō, & so continuyng, come to the perfecte ende therof, by suche meanes & wayes, as god hath ordeyned.

Wherin it is to be considered, that although our sauiour Chriſte hath offered hym selfe vpon the crosse, a sufficient redemption & satisfactiō for the sinnes of all the worlde, and hath made him selfe an open waye and entrie vnto god the father for al mankynde, onely by his worthy merite and deseruinge, & willing al men to be sauedde, calleth vppon all the worlde, without respect of persons, to come & be partakers of the ryghtuousnesse, peace, & glory, which is in him: yet for al this benignitie and grace, shewed vniuersallye to the hole worlde, none shall haue the effect of this

this benefit of our sauiour Christ, and enioy euerlasting saluatiō by hym: but they þ take suche wayes to attcyne the same, as he hath taught & appointed by his holy worde, in such ordre, maner and fourme, as here foloweth, that is to saye, First as touchinge all them, whyche be of age, and haue the vse of naturall reason afore they be christened, the wyll of god is, that all such (if they wyll be saued shall at the herynge of his blessed worde, gyue stedfast faith and assente there vnto, as saint Paule saith: he that cōmeth to God muste beleue: and by that faithe grounded on the truth of the worde of God, beynge taughte bothe of the threatnynges of God, agaynst synners, and also of the greate goodnes and mercye of God, offered to mankynde in our sauiour and redemer Christ Iesu, they muste conceiue an harty sorow and repentance for theyr synnes, with a sure truste to haue forgyuenes of theym, by the merites & passion of our sauioure Christ. And ioynynge thervnto a full purpose to amende their lyfe, and to cōmitte synne no more, but to serue god al theyr lyfe after, they muste than receyue the sacramente of baptisme. And this is þ verye playne ordinary way by the whiche god hath determined, that man beynge of age, & comming to christendome, shulde be iustified. For as for infaunts, it is to be beleued, that their iustification is wrought by the secrete operacion of the holy ghoste in their baptisme, they beyng offered in the fayth of the churche,

Heb. xi.

And this Justification, wherof we haue hitherto spoken, maye be called ꝑ first Justification, that is to say, our first cõming into goddis house, whych is ꝑ churche of Chriſte, at whiche commyng we be receyued & admitted, to be of the flocke & kamyly of oure sauiour CHRIST, & be profeſſed & swozne to be the seruauntes of god, and to be souldiours vnder Chriſte, to fyghte agaynſte oure ennemyes, the deuyll, the wozlde, & the fleſhe. Of whiche ennemies yf it chaunce vs, after our baptiſme to be ouerthrowen, & caſte into mortall synne, than is there no remedy, but foz ꝑ recouering of our foxmer eſtate of Justification, whiche we haue loſt, to aryſe by penãce, wherin proceding in sozow & muche lamẽtaciõ foz our synnes wt faſtyng, almeſſe, prayer & doing all ſuch thinges, at ꝑ leaſt in true purpoſe and wyl, as god requireth of vs, we muſte haue a ſuer truſt & cõfidence in ꝑ mercy of god, ꝑ foz his sonne our sauioz Chriſtis sake he wyll yet forgyue vs oure synnes, and receiue vs vnto his fauour again, & ſo being thus reſtozed to our iuſtification, we muſt go forwarde in our battayle akozkayd, in mortifieng our concupiſcence and in our dayly ſpirituall renouation, in folowyng the motions of the ſpirite of Chriſt, in doynge good wozkes, and abſteynynge from synne and all occaſions therof, beyng armed wt kayth, hope, and charite, to the intent we maye atteine our final iuſtification, and ſo be glozified in the daye of iudgement, wyth the rewarde of

euer-

euerlastynge lyfe.

Wherfore it is necessary for the kepyng and holdyng of thys Justification, ones conferred and gyuen in baptisme, or recouered agayne by penance, thrugh the mercy of oure sauiour Christe, & also for the encreasynge of the same iustification, and final cõsummatiõ therof, to take good hede, and to watche, that we be nat deceyued by the false suggestion & temptacion of oure gostly ennemye the deuyll who as sayne Peter sayeth, goeth about lyke a rorynge Lyon, sekynge whome he maye deuoure. ii. Petri. 5

And it is no doubte, but although we be ones iustifyed, yet we may fall ther fro, by our owne free wyll & cõsentynge vnto synne, and folowynge the desyres therof. For all be it the house of oure conscience be ones made cleane, and the foule spirite be expelled from vs in baptisme, or penance: yet yf we ware ydle, and take not hede, he wyll retourne with seuen worse spirites, and possesse vs agayne. And although we be illuminate, and haue tasted the heuenlye gyfte, & be made partakers of the holy goste: yet may we fall & displease god. Wherfore as sayne Paul sayeth: He that standeth, let hym take hede that he fall not. i. Corin. 10

And here all phantasticall imagination, curious reasonyng, and vayne trust of predestination, is to be layde aparte. And according to the playne maner of speakynge and teachynge

chyng of ſcripture, in innumerable places, we oughte euermoze to be in dzead of our owne frailtie, and naturall pzonitie to fall to ſyn, and not to aſſure our ſelf, that we be elected any otherwyſe, than by ſeiynge of ſpyzituall motions in oure harte, and by the tokens of good and vertuous liuing, in folowinge the grace of god, and perſeueryng in the ſame to
ii. Petri. ii the ende. And this ſaynte Peter exhozteth vs to make our vocation and election ſure and
Mat. xxii. ſtable. And Chziſt ſaith. He that perſeuereth vnto the ende, ſhalbe ſaued. And in the reuela
Apoca. ii. tion of ſaynt John: Be faythfull vnto death and I ſhall gyue the the crowne of lyfe.

Wherfoze whan we be ones elected, and admitted vnto goddis ſeruice (as is afozeſayd) and haue receyued oure iuſtification in baptiſme, oz be reſtozed ther vnto by true penãce, than muſt we cõtinually walke after Chziſte, bearynge our croſſe, and encreaſynge in hys grace by good wozkes, and ſo doing pzocede, go fozwarde and encreaſe in oure Juſtification, accozdyng to the ſayeng of ſaynt John: He that is iuſte, let hym be moze iuſtified.

Foz as the grace of god and the gyftes therof, that is to ſaye, faythe, repentãce, dzeade, hope, charite, wyth other fruites of the holy gooſt do encreſe in vs, ſo do we waxe and encreaſe in our iuſtification.

And therfoze it is playne, that not onelye fayth, as it is a diſtincte vertue oz gyfte by it ſelfe, is required to our iuſtificatiõ: but alſo

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the other gyftes of the grace of God, wyth a
desire to do good wozkes, procedynge of the
same grace. And where as in a certain places
of scripture, oure iustification is ascribed to
kaythe, wythout any further addition oz mē-
tion of any other vertue oz gyfte of God: it
is to be vnderstande of kaythe in the seconde
acception, as before is declared in the article
of kayth, wherin the feare of god, repētance,
hope, and charite, be included and cōprysed,
all whyche muste be ioyned together in oure
Justificatiō: So that no faith is sufficient to
Justification oz saluation, but suche a kayth,
as wozketh by charitie, as is plainely expres-
sed by saynt Paule in hys epistle to the Ga- Gala.v.
lathians. And that also oure good wozkes,
whiche we do, beinge ones iustified, by kaithe
and charite, auayle bothe to the conseruation
and perfection of the said vertues in vs, and
also to the encrease and ende of our Justifi-
cation and euerlastynge saluation.

And although we can neuer be iustified
wythoute these gyftes of the holy gost, kaith,
repentance, hope, charite, with desire & study
to bryng forthe good wozkes: Yet it is to be
vnderstād, that neuertheless we be iustified
Gratis, that is to saye, freely, foz as moche as
all gyftes oz wozkes, wherby our iustificatiō
is wrought & accōplyshed, come of þ free mer-
cy & grace of god, & not of our deseruing: So
that our pryde & glozy in oure selfe, and oure
owne wozthynes, is vtterly excluded. Foz we
be not able of oure selues, as of oure selues,

not as muche as to thynke any good thynge, but our ablenes & our sufficiency is of God, whyche gyuethe vs the sayde gyftes of hys owne inestimable goodnes and dothe also assyste vs wyth hys holye spirite, and strengtheth vs, to kepe hys commaundementes.

And further where our kepyng of thē is vnperfecte, & euen in the beste men wanteth a great deale of that duetye to god, whyche they ought and be bounde to do: yet almyghty god of his mere mercy and goodnes, accepteth the same as a parfyte fulfyllyng of them for our sauiour Christes sake whyche hath fulfylled the lawe for vs, and is the end and perfection of the lawe, to all that truely beleue in hym. And so we haue all Gratis, that is to saye of hys grace, and not of our worthynes, or a-
i. Cor. iii. nye merite goyng before grace, but receyuyng al of god, as saynt Paule sayth: What haste thou that thou haste not receyued? we referre al vnto hys goodnes and mercy, by the which we both come vnto the begynnyng of our iustification, and do procede and go forward in the same, & fynally atteine the end therof, & be brought to euerlastynge lyfe, vnto the whych the verye waye appoynted by Christe (whose worde no man maye chaunge) is, to kepe and obserue the commaundemētes of God, for he
Mat. xix. sayeth expresselye: Yf thou wylte enter into lyfe, kepe the commaundementes: that is, applye thy hole studye and affection to walke in the lawe of God, wherin yf thou perseuer,

thou

thou shalt be saued. And so after thy iustifi-
cation, thou shalte be glorifyed, accordynge
to the order of God whych saynt Paule spea
keth of, when he sayeth: Quos iustificauit, il-
los glorificauit.

iii. Re. xvii.

The article of good wozkes.

All preachynge and learnynge of the
wozde of god in christes church, ought
to tende to thys ende, that men maye
be induced, not onely to knowe god, and to be
leue and truste in hym, but also to honoure
and serue hym wyth good wozkes, wrought

in

in fayth and charitie, and vterlye to forsake the workes of synne & the flesshe, whych who so euer do cõmytte (excepte they repent and amende by penaunce) they shall not (as sayne Paule sayth) inherite the kyngdome of God.

And that holy scripture goeth to thys poynte, to perswade menne to lyue well, and to do good workes. Sayne Paule testifyeth sayenge vnto Timothe: All scripture wrytten
1. Tim. iii. by inspiracion of God, is profitable to teache to reproue, to correcte, to instructe, that the seruant of God maye be perfecte, and made apte vnto euery good worke.

And where as we speake of good workes, it is to be vnderstand, that we meane not onely of outward corporal actes & dedes, but also & rather of al inward spirituall workes, motions, and desyres, as the loue and feare of God, ioye in God, godly meditations and thoughtes pacience, humilitie, and such lyke. And also it is to be vnderstand, that by good workes, we meane not ỹ superstitious workes of mens own inuention, which be not cõmanded of God, nor approued by hys word, in which kynde of workes many christẽ men & specially of them that were lately called religious (as monkes, fryers, nunnes, & suche other) haue in tymes past, putte theyr greate trust & confidence. Nor yet we meane not of suche morall actes, as be done by the power of reason, & naturall wyll of man, wythoute

fayth

kayth in Chriſt: which all be it of theyr owne kynde they be good, & by the lawe and lyghte of nature, manne is taughte to dooe theym, and GOD alſo many tymes dothe temporallye rewarde menne foz doynge the ſame, yet they be not meritozioule, noz auaylable to ꝑ atteynynge of euerlaſtynge lyfe, whan they be not done in the kayth of chriſte, & therfoze be not accompted amonge the good wozkes, wherof we doo here intreate, but we ſpeake, of ſuche outewarde and inwarde wozkes, as God hathe pzepared foz vs to walke in & be done in the kayth of Chriſt, foz loue and reſpecte to God, & canne not be bzought foz the onely by mans power, but he muſte be pzeuented and holpen therto by a ſpeciall grace.

And

And these workes be of two sortes for some be suche as men truely iustified, and so continuyng, do worke in charitie of a pure hart and a good conscience and an vnfained faythe: Whyche workes although they be of theym selues vnworthy, vnperfect, & vnsufficiét: yet for almuch as they be done in ꝑ fayth of Chriſte, and by the vertue and merites of hys passion, theyr vnperfectnes is supplied: the mercyful goodnes of god accepteth theym, as an obseruation and fulfyllinge of his lawe and they be the very seruice of god & be meritorious towardis the atteininge of euerlastyng lyfe: And these be called the workes and fruites of ryghtuousnes,

Other workes there be, whyche be not so perfect as theyse, and yet they be done by the grace of god in faythe and good affection of harte towardes god, as those be, whiche men that haue bene in deadly synne, and by grace turne to God, do walke and bryngе forthe vpon respecte and remorse, that they haue for theyr offẽces done against god. And theyse maye be called propꝛely the workes of penance. As for example whan a sinner hearinge or remembryngе the lawe of god, is moued by grace, to be contrite and sorye for hys offences, and begynneth to lament his estate and to fall to prayer and other good dedes, seekyng to auoide the indignation of God, & to be reconcyled into hys fauour: These workes come of grace, but yet this mã is not to be accoũ-

accōted a iustified mā, but he is yet in seking remyssion of his synnes, & his iustification, which the anguishe of his own conscience telleth hym that he yet wātethe, but he is in a good waye, and by these meanes doth entre into iustificatiō, & if he do procede, & with harty deuotiō seeke for further grace, he shall be assured of remissiō of his sinnes, & atteyn his iustification, and soo be made able and mete to walke in the very pure seruice of God, wt acleane conscience, & to bryng furth the foresayde workes of ryghtuousenes in Christe, whiche he can not doo, afore he be iustified.

And that suche workes of penance as we haue spokē of, be requyred to the atteynynge of remyssion of sinnes and iustification: It is verye euident and playne by scripture, as whan our sauioure Christe sayeth: Be penitent, and beleue the gospell that is to say. Fyrst be contrite and knowlege your synnes, and than receyue the gladde tydynges of remissiō of your synnes. And saint John Baptist preached penaunce, and made a waye vnto Christ, & taught men which came vnto hym, what they shulde do to come vnto Christe, and to haue remission of sinnes by him, as it is written in the thirde chapiter of Luke, and specially that they, whych be ones christened, and afterward falle frō the grace of god by mortal synne, can not recouer their iustification wythout penaunce, it is playne by the sayenge of sainte Peter vnto Simon Magus

Marci. 1.

Magus. where he sayeth: Do penaunce for thys thy wyckednesse, and praye God yf peradaunture thys thought of thy harte maye be forgyuen vnto the. Actu. viii.

And truely thys waye and forme of doctrine is to be obserued which is ꝑ very trade of scripture, wherin men be taught, fyrste to leaue synnes, and to retourne by workes of penance vnto God, and that then they shall receyue remission of synnes and iustification. And although suche workes of penance be requyred in vs, towardes the attaynyng of remission of synnes & iustification: yet the same iustifycation and remission of synnes is the free gyfte of God, & conferred vnto vs, Gratis, that is to saye, of the grace of God, whereby we doynge suche thynges, and hauynge suche motions and workes of penaunce, be prepared and made more apte, to receyue further grace of remission of our synnes and iustifycation

And it is not inconuenient, that suche thynges shulde throughe grace be done by vs fyrste, and yet it shulde be sayde, that we receyue the sayde gyfte freely. For Christ sayeth in the reuelation of saynte Johñ. Qui sitit veniat, et qui vult accipiat aquam vite gratis. He that is thyrstye let hym come, & he ꝑ woll, let hym take ꝑ water of lyfe freely, where he affirmeth thys gyfte Apoc. xxii.

of

of god to be freely gyuen and conferred, and yet there is required some labour before, as to haue a wyl and desire to come, whiche cõmynge can not be without arisyng by faithe and penance, and procedynge in the same, & soo to take the water of lyfe, that is to saye, iustificatiõ, through our sauiour Christ, which ones receiued in baptisme, or after baptisme beinge recouered by penance, although man dayly do offend & fall into diuerse venial synnes, by reason of his infirmite & weakenes, & therfore hath nede of continuall & dayly repentãce. Yet as long as he cõsenteth not to deadly synne, he leeseth not the state of his iustification, but remaynethe styll the chylde of God. And beyng in that state, hath power by Goddes grace, dwellyng in hym, to do suche wozkes, as by acceptation of god through Christ be counted wozkes of righteousnes, and do serue for the preseruation & encrease of his farther iustification, & be appoynted by godhis most gracious promise, to haue euerlastinge rewarde in heauen. Whiche bothe in warde and outwarde wozkes be not onely þ declarynge of our faythe, and confidence in god, and of the grace whiche we haue receyued: but also a cõtinual exercise, nourishmẽt, preseruation, increase, and perfection of the same. For yf we should not, after that we haue professid Christe applie ouer wyll to wozke well, accozdinge to our sayd profession: than shulde we falle frome the grace of GOD.

and the estate of ryghtuousnes and iustificatiō, which we were ones sette in, and become
ii. Pet. ii. agayne the seruauntes of synne. And as saint Peter saith: We shuld be in worse case than we were before we receyued the knowledge of Christe.

And that we increase in grace, by workyng in the grace of god ones receiued, it appereth by the worde of our sauioure Christe, where he sayth. Omni habenti dabitur, et abundabit, meanyng there by, that who soeuer vsithe well the grace of God, whiche is offred vnto him alredye, he shall haue more and ware pleyntyfull in grace. Wherfore as we continew and persеuere in good workes, so more and more we go forwarde and procede in oure iustification, and in encrealynge
ii. Pet. iii. the same, where vnto sayne Peter exhortethe vs, sayinge: Falle not from the sure estate, wher in ye be set, but encrease and grow in grace, and in the knowledge of our Lorde and sauiour Iesu Christe.

And to ascribe this dignitie vnto good workes, it is no derogation to the grace of God. For as muche as it is to be confessed, that all good workes come of the grace of God. And oure merites, as sayne Augustine sayth, be but the giftes of God, & so in oure selfe we maye not glory nor loke backe on oure owne worthynes or dignite, which is naught as of our selfe: but of the onely acceptation of Goddes mercye. And therfore we must as

sayne

Saynt Paule sayth: Extende our selfe to that whyche is afore vs, to the rewarde of the heauenly callynge, whyche is in Chriſte, and ſtyll proceede in good wozkes, knowynge our selues to be euermoze debtours to God foz hys grace. And whan we haue done all, whi che we be bydden do, the ſcripture teacheth vs to saye, that we be vnprofitable ſeruaun= tes, because that what so euer we haue done it is but our duty, noz we haue done nothinge but that we receaued of hys gyfte to do, and that to our profyt, and not to hys. But yet muſte we take hede, that ſeing we haue recey ued the grace of god we be not founde vnpro fitable ſeruantes in thys wyſe, that is to say idle ſeruauntees, to whome it ſhall be sayde: Caſte oute the vnprofitable ſeruauntes into the outwarde darkenes, wher ſhall be we= pynge and gnaſchynge of tethe. And saynt Paule also exhoztethe, sayenge: Receyue not the grace of God in vayne, that is to saye wozke wel Foz the grace of God is gyuen you to that entent, and to that ende we are re demed by Chriſt and deliuered frō the thral= dom of ſynne, & captiuite of ỹ deuyl, that we ſhuld ſerue god as zachary saith, in holynes & rightuouſnes afore hym all oure lyfe. And in another place saynt Paule sayth: The grace of god hath appered to bzynge ſaluation vn to all men, teachyng vs, that we renouncyng all vngodlynes, and wozldly deſyzes, ſhulde

Phil. iiii.

Luc. xvii.

Mat. xxv.

ii. Coz. vi.

Luc. i.

Tit. ii.

lyue in this present wozlde, soberly, iustly, and deuoutly, lokyng foz the blessed hope and appearaunce of the glozy of the great God, and oure sauiour Jesu Chziste: whiche gaue hym selfe foz vs, to redeme vs from all wyckednes and to clēse vnto hym selfe, a special people wbyche shulde be studious folowers of good wozkes. In whiche godly sentence of saynte Paule, besydes other great plenty of fruitful learnynge and edifienge, he toucheth in thze wozdes all the good wozkes of a true chzisten man, where he saythe, Soberly, Justly, and Deuoutly. Foz in thys wozde Soberly, he cō pzehendeth al abstinence and temperance, and oure duty to wchynge oure body. And in sayenge Justly, he conteineth all wozkes of charite towardes our neyghbour wyth due obedience towardes oure pzinces, heades and gouernours. And in thys wozde Deuoutly, he concludeth all oure wozkes spiritual, whyche be done immediately vnto God, as prayer, thynkynge of God, delyzynge of hys glozy. &c.

And vnto all theyse wozkes, ought we mooste diligētly wyth all labour & care to apply our wyl, foz these effectes & endes, that is to saye, the glozy of God, the pzofyte of oure neyghboure, and oure owne merite, that we maye shewe oure selfe thankefull seruauntes to our sauiour Jesu Chzist, & to be the very people of God, and that he maye be glozified

in

in vs: that his church maye be edified by our exaſiple, that we maye auoyd fallyng into tẽ-tation & ſin, þ we maye eſcape the ſcourge of god, that the grace of god & the gyftes therof maye encreaſe, & be made perfect in vs, þ we maye make our election ſtable and ſure, that we may atteyne euerlaſting lyfe, beynge foũd fruitfull in the day of iudgement, where euery mã ſhall receyue accordyng to hys workes

Ezo. xviii.

¶ Of prayer for ſoules departed.

Prayer for ? soules departed.

FOr as muche as due ordre of charitie requireth, & the booke Machabees, & diuerse aūcient Doctours playnly shewe, that it is a very good and charitable deede, to praye for soules departed.

And for as much as such vsage, hathe continued in the churche so many yeares euen frō the begynnynge: menne oughte to iudge and thynke, the same to be well and profytablye done. And truely it standethe wyth the verye ordre of charitie, a christen man to praye for a nother bothe quycke and deade, and to cōmende one another in theyr prayers to godes mercy, and to cause other to pray for thē also, as well in masses and exequies, as at other tymes, & to gyue almes for them, accordynge to the vsage of the churche, and auncient opinīō of the olde fathers: trusting that these thinges, do not only profite and anayle theym, but also declare vs to be charytable folke, bycause we haue mynde and desire to profyte them, whych not wythstandyng they be departedde thys present lyfe, yet remayne they styll membres of the same misticall body of Christe, whervnto we perteyne.

And here is specyally to be noted, that it is not in ȳ power or knowlege of any mā, to limit and dispence, how muche, & in what space of tyme, or to what persōne particularly the sayde masses, exequies, and suffrages do profite and anayle: Therfore charitie requireth, that who so euer causeth any such masses

masses, exequies, or suffrages to be wne, shuld yet (though theyr intent be more for one then for an other) cause them also to be done for the vniuersall congregacion of christen people quycke and deade, for that power and knowledge afore rehersed pertayneth onelye vnto god, whych alone knoweth ꝑ measures & tymes of hys owne iudgement and mercies

Furthermore bycause the place wher the soules remayne, the name therof, the state and condicion whyche they be in, be to vs vncertayne, therfore these wyth all other suche thynges, muste also be lefte to almyghty god, vnto whose mercye it is mete and conuenient for vs, to commende them, trustynge that god accepteth our prayers for them, reseruing the rest holy to god, vnto whom is knowen theyr estate and condicio̅. And not we to take vpō vs neyther in the one parte, ne yet in the other to gyue any fonde and temerarious iudgement in so hygh thynges, so farre passyng our knowledge.

Fynally it is muche necessarye, that all such abuses as here tofore haue ben brought in, by suppozters & mayntayners of the papacye of Rome, and their complicies, cōcernyng thys matter, be clerely put away, and that we therfore absteyne from the name of purgatory and no more dyspute or reason therof. Vnder colour of whyche, haue bene aduanced many fonde and great abuses, to make men beleue, that throughe the bysshoppe of Romes par-

dons

dons, soules myghte clerely be delyuered oute of it, and released out of the bandage of sin. And that masses saide at Scala celi, and other prescribed places phantasied by menne, dyd there in those places more profit the soules, then in an other. And also that a prescribed numbre of prayers sooner than other (thoughe as deuoutly sayde) shulde further their petition sooner: yea specially yf they were sayde before one image more then an other, whiche they phantasied. All these and suche like abuses be necessarye vtterly to be abolished and extinguished.

i. Tim. ii.

God saue the kynge.

Thys boke bounde in paper bourdes or in claspes, not to be solde aboue. xii. d

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